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ORIGINAL AND REPRINTED WORKS,

BEARING ON THE

ENOVATION AND PROGRESS OF SOCIETY,

IN

Religion, Morality, and Science.

SELECTED BY J. M. MORGAN.

LONDON:

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THE ADVENTURES

OF

SIGNOR GAUDENTIO DI LUCCA,

BEING

THE SUBSTANCE OF HIS EXAMINATION BEFORE THE FATHERS OF THE INQUISITION AT BOLOGNA, IN ITALY.

GIVING AN ACCOUNT OF

AN UNKNOWN COUNTRY IN THE MIDST OF THE DESERTS OF AFRICA.

Copied from the Original Manuscript in St. Mark's Library, at Venice.

WITH CRITICAL NOTES BY THE LEARNED SIGNOR RHEDI.

TRANSLATED FROM THE ITALIAN.

LONDON:

CHARLES GILPIN, 5, BISHOPSGATE WITHOUT.

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The following is a reprint of a Work, originally published in 1803, *and which has been attributed to Bishop Berkeley.*

THE

PUBLISHER TO THE READER.

It is very natural to think the reader would willingly be apprised of two things relating to these Memoirs: First, how this curious manuscript came to light, considering the dark and deep secrecy with which all things are transacted in the Inquisition. Secondly, how it came into the translator's hands. To satisfy such a commendable curiosity, he is to be informed, that the manuscript was sent by the Secretary of the Inquisition at Bologna to the learned Signor Rhedi, keeper of the library of St. Mark, at Venice, his intimate friend and correspondent, with the whole account how the author was taken up, and secured in the Inquisition, as the letter of the secretary to the same Signor Rhedi will show: which letter, as it contains a great many curious particulars in the examination of the criminal (for he was taken up as such, though nothing very material was proved against him; for which reason, he received a more favourable

treatment than is generally believed to be customary in that dreadful tribunal), so it discovers no indirect practices of the Inquisition; but, on the contrary, shows they proceed with a great deal of circumspection within their walls, though all things are involved in impenetrable darkness to those without. Besides, the succession of new popes, and, generally speaking, the change of other officers attending it, might make them be less upon their guard, as the secretary seems to hint in his letter. Neither is there anything that might do him any harm, in case he were discovered; especially writing to a friend of his own communion, and a priest, as Signor Rhedi was—which is likewise seen by the letter.

As to the second query, the manuscript came into the publisher's hands by the means of the same Signor Rhedi, who is an honour to his Church, profession, and country, and one of the most learned and polite men in the world. He is not so bigoted to his religion or profession, as to shun the company of the heretical Tramontani—a title the Italians generally give us—but loves and esteems a learned man, though of a different persuasion. One reason for this may be, that he breathes a freer air at Venice, than they do in the other parts of Italy. The Inquisition has nothing to do in the Venetian territories. Though they are Roman Catholics, the state admits of no tribunal independent of itself. Besides, as they are a trading people, their commerce obliges them to be civil to

persons of all persuasions, especially strangers. But of all others, they seem to have the greatest respect for the English; whether it be on account of their power at sea, or their frankness in spending their money, so many of the English nobility and gentry travelling that way; or from the candour and sincerity of our nature, so opposite to the Italians, and therefore the more valued by them: be that as it will, the publisher, who had several times made the tour of Italy, was not only intimately acquainted, but had contracted a particular friendship with Signor Rhedi, as well on account of their mutual inclinations for learning and antiquity, as for several reciprocal obligations passing between them. The last time he was at Venice, which was in company of a person of the first rank, who liked the place as well as he did, he staid there upwards of fifteen months, during which time he had the opportunity of enjoying the conversation of his learned friend, with as much liberty as if he had been of the same persuasion. But the present of a gold repeating watch, with some other of our English curiosities, so won his heart, that one day being together in the great library, he unlocks a little grate where he kept his rarities, and turning to me with a smile—"Signor Inglese," says he, holding a manuscript in his hand, "there is such a curiosity as, I am sure, you never saw, and, perhaps, never heard of; it is the life of a person who is now in the Inquisition at Bologna, taken from his own confession before the Inquisitors; with

the account of a country in the heart of the vast deserts of Africa, whose inhabitants have lived unknown to all the world upwards of three thousand years, and inaccessible to all the world, but by the way he was carried thither. The Inquisitors are so far persuaded of the truth of it, that they have promised him his liberty, if he will undertake to conduct some missionaries the same way, to preach the Gospel to a numerous people, who, by his account, have the greatest knowledge of natural religion and policy of any heathen nation yet known, even beyond the Chinese. For my own part, I could scarce have believed it, had not the secretary of the same Inquisition, who, you may be sure, by his post, is not a man to be imposed upon, assured me of the truth of it: nay, that he himself was present at the seizure and examination, and sent me a copy of his life, which he was ordered to give in by the Inquisitors; with the whole account of the occasion and manner of his seizure."

It seems he lived some time in Bologna, in quality of a physician, under the name of Signor Gaudentio di Lucca, which he says is his true name, and confirms it by the place of his birth, names of his parents, time of his captivity, &c. He had dropped some of several strange secrets he was master of, with mutterings of an unknown nation, religion, and customs, quite new to the Italian ears; for which reason the Inquisition thought fit to seize him, and, by ways and means made use of in that tribunal, obliged him to give an

account of his whole life, which is the most surprising I ever read. Here is the secretary's letter, giving a succinct account of the whole affair. "I have added," continued he, "some critical remarks in proper places, to show that this account is not so incredible as it may appear at first sight, and that it agrees with some hints left us in the remains of ancient history. Besides, the man stands to the truth of it with a steadfastness that is surprising. He is a person of a very handsome presence, well read, good sense, and, as it appears to the Inquisitors (who are nice judges), of seemingly good morals. He professes himself a jealous Roman Catholic, and that he always was so; for which reason the Inquisitors are more civil to him than ordinary." He gives such a rational and circumstantial account of his adventures, that I am of the secretary's opinion as to the truth of it. "But," added he, "I won't forestall the satisfaction you will find in the perusal:" so delivered the manuscript and the secretary's letter into the publisher's hands, who running his eyes over it for some time, was so struck with the novelty of the thing, that he asked Signor Rhedi, whether he might not take a copy of it. He was answered, he could not permit the manuscript to be taken out of the library; nor could he, with safety to himself, allow a stranger, and of a different religion too, the liberty of staying so long in the library by himself, as the transcribing would take up. The publisher said he might put what guards upon him he pleased, provided he might but

transcribe it. "No," said he, "that's inconvenient too; but I will order one of my under-librarians I can confide in, to write you an exact copy, with the secretary's letter, and my own remarks, if you think them worth your notice;" which he did most faithfully; and generously commanded the transcriber, at the same time, not to take anything of me for his pains. Thus the curious manuscript came to hand, to the infinite satisfaction of the publisher, and he hopes it will prove no less to the readers, in the perusal of it. The character of Signor Gaudentio cannot be called in question; nor is the publisher a person so little versed in the nature and ways of the Italians, as to be imposed upon. The translation from the Italian is as exact as possible. This is the previous account the publisher thought proper to give of this affair.

N.B.—Great part of the matters treated of in these Memoirs, being transacted in a Roman Catholic country, and among Roman Catholics, the reader must not wonder if they speak of their religion as if it were the only true one in the world.

It will not be improper to admonish the reader not to discredit immediately some of the relations contained in these Memoirs, but to suspend his judgment till he has read Signor Rhedi's remarks; particularly, when he comes to the origin and antiquity of the people the author speaks of. The learned will find in them such a vast knowledge in history, and the most intricate remains of antiquity, as will render them very well

worth their notice. The same Signor Rhedi told the publisher, he had inquired into what happened at Venice: particularly what the author mentions of Monsieur Godart, one of the most improbable parts of his adventures, and found the whole to be just as he relates it.

The publisher is satisfied the reader will be extremely sorry, as well as himself, for the loss of some sheets belonging to the middle part of this history. How they came to be lost, he cannot tell; but he supposes by the incivility of the custom-house officers at Marseilles; for they tumbled over his effects at a very rude rate, and while he had an eye on other matters, they either took some of the loose sheets, or they dropped out in the tumbling; he was very much troubled when he came to miss them in the course of his translation.

INTRODUCTION:

GIVING AN ACCOUNT OF THE CAUSES AND MANNER OF THE SEIZURE OF SIGNOR GAUDENTIO DI LUCCA, AND THE FIRST PART OF HIS EXAMINATION, IN A LETTER FROM THE SECRETARY OF THE INQUISITION TO SIGNOR RHEDI.

SIR,*—The present turn of † affairs which fills the heads of other people with intrigues of state, gives me an opportunity of returning my best thanks, for the rich present you were pleased to send to a person who was yours before by the strictest ties of gratitude. The cabinet, with the other curiosities, came safe to hand, and show, that whoever is so happy as to oblige Signor Rhedi, sows a seed which returns a hundred-fold. The poverty of our ‡ profession, hinders me from being capable of making a suitable return for your magnificent present; but nothing ought to take from me the desire of expressing my acknowledgments. In testimony of it, and to show that poverty itself may be grateful, I send you, by the bearer, the account of a

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* The Italian titles of *Illustrissimo*, &c., are left out, as not used in our language.

† He either means the death of some pope, or some extraordinary crisis in the Roman economy.

‡ The secretary was a Dominican Friar; the Dominicans being masters of the Inquisition.

man, whose life has filled our Inquisitors with wonder and astonishment. He has been in the Inquisition at this place about two years: we have employed all our engines to find out the truth of what he is, and can find nothing material against him, unless it be the unheard-of account he gives of himself. Our first Inquisitor has obliged him to write his own life, with all the particulars, as succinctly as possible, adding threats withal, that if we find him in a false story, it shall be worse for him. He tells us strange stories of one of the most beautiful countries in the world, in the very heart of the vast deserts of Africa, inaccessible to all the world but by one way, which seems as extraordinary as the country it leads to. As you are a person of universal knowledge and antiquity, and an admirer of curiosities of this nature, I send you a copy of the manuscript, to have your opinion of it; and to give you as clear a notion of the man as I can, you must know, that about three years before he was taken up by the Inquisition, he took a neat house at Bologna, in quality of a physician, passing through some slight examination for form's sake, and paying his fees as is customary with strangers. His name, as he says, is Gaudentio di Lucca, originally of Lucca,* but born in Ragusa.† He is a tall, handsome, clean-built man, as you shall see in a thousand, of a very polite address, and something so very engaging in his aspect, as bespeaks your favour at first sight. He seems to be near fifty; he is a man of good sense and fine discourse, though his accent is not pure Italian, from his living,

* A little Republic in Italy.

† A Republic in Dalmatia, and tributary to the Turks.

as he says, so long in foreign countries. He speaks almost all the oriental languages, and has a very competent share of other parts of learning, as well as that of his profession. We sent to Ragusa and Lucca to inquire about him, but could not get the least information of his being known in those places—the reason of which he has given in his life, as you will see; only at Ragusa, some people remembered there had been a merchant of that name, about five-and-twenty or thirty years ago, who was either lost, or taken by pirates, and never heard of more.

The Inquisition, as you know, Sir, has eyes everywhere, especially on strangers; we kept an eye upon him from his first settling at Bologna; but as we proceeded with justice as well as caution, we could not discover any sufficient reason to take him up. His life was as regular as that of others of his profession, which he did not follow very closely, but only for form's sake, being chiefly consulted at his own house, on account of some extraordinary secrets he pretended to be master of, without making any visits but to ladies, with whom he grew in prodigious request. They said he had a sweetness and ease in conversation that was almost bewitching. This unaccountable fondness of the ladies gave us the first suspicion, least he should instil some ill notions into that sex, so credulous where they are fond, and so incredulous where they dislike. He professed himself a Roman Catholic; seemed to have a competent knowledge, and even veneration, considering he was a physician, for our holy mysteries: so we had nothing against him on that account. We could not find that he wanted for money, though he lived rather genteely than magni-

ficently: we found, on several occasions, that money, the idol of other people, was the least of his care; and that he had some secret springs we could not fathom. His house was but decently, though completely, furnished for one of his rank; he kept two servants in livery, and a valet de chambre; who, being of this town, knew no more of him than we did. There was an elderly lady we thought had been his wife, but it proved she was not; a foreigner for whom he seemed to have a great respect, and her maid, a foreigner also; and an elderly maid servant of the town. We have them all secured in the Inquisition, though he does not know it. The lady has the remains of a wonderful fine face, and an air of quality; she speaks a broken Italian, so that we can get very little out of her, but what agrees with his account. I am confident you will rather be pleased with these particulars than think them tedious. There is something so extraordinary in the man, I ought not to omit the least circumstance; we had several consultations about him in the Inquisition, as well as our Leiger intelligences, but could discover nothing of moment. We examined what intercourse he had in other parts, by ordering the postmaster to send us all his letters, which we could easily open, and seal up again with the greatest nicety. But we found he had only two correspondents—one, possessed of a moderate income of about four thousand crowns in the bank of Genoa; the other, a lady of your city of Venice, whom we discovered to be a celebrated courtesan, who subscribes herself Favilla. We find by her last letter that he had given her very good advice, and persuaded her to become a penitent: you 'll oblige us if you will inquire what she is. Amorous intrigues

not falling under our cognisance, we let him alone for some time, having a person under our examination on suspicion of being a Jew in masquerade, and a spy from the Grand Seignior, who kept us employed for some time. Besides, the good advice he gave the courtesan, and he being past his prime, made us less suspicious of the ladies; we supposed they had recourse to him on account of some female infirmities. Though the young ladies were most fond of him, his behaviour to them them was more an endearing sweetness and courtesy, than love, with very little signs (at least he had the address to conceal them) of more kindness for one than another. In fine, persons of the best rank, of both sexes, began to have a prodigious liking for his company; he stole upon them insensibly. As he increased in this good opinion, he opened himself with greater freedom; he made no show at all at first, more than a fine presence and a polite address; but after further acquaintance they discovered he was master of most sciences, and showed a superior genius in anything they could discourse of. We employed proper persons to insinuate themselves into his good liking, and consult him as a friend on several nice points; but he had such a presence of mind, yet appeared so unconstrained in his discourse, that they owned themselves novices in comparison to him. If they talked of politics, he said very judiciously, it was not for men of his rank to meddle with affairs of state, or examine what persons did in the cabinet. If of our religion, he seemed to understand it very well for one of his profession, so that nothing came from him but what was consonant with the Catholic faith; expressing on all occasions a great deference for the authority of the

church. But still the more sagacious were persuaded something more than ordinary lay hid under that specious cover. At length, talking one day with some of our spies, about the customs of foreign countries, he said, he had met with a nation, in one of the remotest parts of the world, who, though they were heathens, had more knowledge of the law of nature and common morality, than the most civilised Christians. This was immediately carried to us, and explained as a reflection on the Christian religion. Another time, as he had great knowledge in philosophy, he dropt some words as if he had some skill in judicial astrology; which, you know, Sir, is a capital crime with us. We were as good as resolved to seize him, when we were determined to it by the following accident. Two of the most beautiful women in all Bologna had fallen in love with him, either on account of the handsomeness of his person, or, by a whimsicalness peculiar to some women, because he was a stranger, or thinking he might keep their secrets better under the cloak of a physician; or, in fine, drawn in by some love potion or other, we cannot tell: but the matter grew to such a height, that on his showing more distinguishing favour to one of them, as it is natural for our women to be violent in their jealousy, as well as love, the other, to be revenged, said he had bewitched her; which she was sure of, for that, since the very first time she saw him, she thought there was something more in him than ever she saw in any man in her life. Besides, she said, she had often found him drawing circles and figures on paper, which to her looked like conjuration. Her friends immediately informed our fathers of it, so we resolved to seize him, if it were but to find out his secrets, and see what the man was. There was another reason induced

us to it, which the world will hardly believe, though it is matter of fact—that is, we were afraid the man would be assassinated by some secret means or other, for being so great with our ladies; so, to save his life, and not lose the discoveries we expected from him, it was determined he should be seized immediately. Accordingly, I was deputed, with three under officers, to do the business, but with all the caution and secresy usual in such cases. It was done about midnight, when we had watched one of the two ladies he favoured most, into his house. We went in a close coach, and myself and one of the officers stopping at the door, as soon as the servant opened it, stepped in, telling him what we were, and charging him, at his peril, not to make the least noise. The servants, being Italians, and knowing the consequence of the least resistance, stood as mute as fishes. We immediately went into the inner parlour, and, contrary to our expectation, found our gentleman, the young lady with her governante, and the elderly lady that belonged to him, sitting very decently at an elegant collation of fruits and sweetmeats, brought, as we supposed, by the fair lady as a present. At our first appearance, he seemed more surprised than terrified. As we make no ceremonies in those cases, we told him our errand, and commanded him to come along with us without the least resistance, or else it would be worse for him. Then we turned to the young lady, whose friends and person we knew, and told her we wondered to find her in such company, at such unseasonable hours; but, on account of her friends, would not meddle with her, but bid her, for her own sake, as she tendered her life and honour, never to take the least notice of the affair. She trembling, and ready to faint away, after some hesitation,

was able to say, that she was come to consult about her health; that she brought her governante along with her to take off all suspicion, and, as she was mistress of herself and fortune, it was not unusual for persons of her rank to be out at that time, considering the heat of the season. She had scarcely pronounced these words, when she fell directly into a swoon. Her governante having things proper for such occasions, revived and comforted her as well as she could. But when we were going to take the gentleman along with us, the elderly lady, to whom we supposed he had told his misfortunes, instead of falling into fits, flew at us like a tigress, with a fury I never saw in any human creature in my life; tearing at us with her nails and teeth, as if she had been in the most raging madness. We, not accustomed to resistance, considering our character and cloth, and she a woman, were almost motionless, when the servants at the noise came up. We commanded them, in the name of the Inquisition, to seize her; the gentleman interposed in our favour, saying some words to her in an unknown language, which, he assured us, were to beg her to be pacified, as she tendered his life as well as her own; then the violence of her passion turned another way, and threw her into the strongest convulsions I ever saw. By this time the other two officers were come up, wondering at our delay, and to find resistance against the officers of the Inquisition. The gentleman, with a becoming submission, rather than fear, yielded himself a prisoner, and begged us to pardon the sudden transports of a person unacquainted with our customs, whose life in some manner depended on his. That she was a Persian lady of quality, brought into this country by great misfortunes, who had once saved his life, as he

had been afterwards instrumental in saving hers. That she was disposed to turn Christian, with intention, after some time, to end her days in a convent. That, for his own part, relying on his innocence, he readily submitted to our authority, and offered himself to be carried wherever we pleased. He uttered all this with an air of constancy that was surprising. We immediately took him into the coach, leaving two of the officers with the elderly lady, and commanding them and the gentleman's servants not to stir out of the room till further orders. As soon as we arrived at the Inquisition, we lodged him in a handsome strong room; not so much like a criminal, as like a person for whom we had some respect. There we left him to his own thoughts, and returned to his house to seize the elderly lady and his papers, having dismissed the young lady and her governante before. I forgot to tell you, that Signor Gaudentio, by our permission, had spoken to the elderly lady coming out of her fits in Italian (for we would not let him speak to her in the unknown language, for fear of a combination), and with much pains made her understand, that he begged her, by all that was dear, to submit to whatever we should enjoin her; assuring her by that means all would be well for her safety and his own: which last words seemed to give some calm to her tempestuous spirits. You may believe, Sir, we were much surprised at the novelty of the thing, and the account he gave of her quality. But, as we often meet with false stories in our employment, that did not hinder us from doing our duty. So I took her by the hand with a great deal of respect, and put her into the coach between myself and my companion, not without apprehensions of some extravagant follies, considering the violence of her temper; but she con-

tinued pretty sedate, only seemed to be overwhelmed with grief. We brought her to the Inquisition, and lodged her in a very handsome apartment separate from the convent, on account of her sex, with two waiting women to attend her with all respect, till we were better apprised of the truth of her quality. This obliged me to take another journey to Signor Gaudentio's house, to secure his papers, with whatever else might contribute to further our discovery. I found all things in the same order I left them; but, being extremely fatigued, I sat down to the elegant collation that was left, and, after a small repast, went to bed in his house, to have the morning before us for securing his effects. I sealed up all the papers I could find, to examine them at more leisure; took an inventory of all the moveables, that they might be restored to him in case he was found innocent; and sent for a proper officer to remain in the house, who was to be responsible for everything. There were two little cabinets of curious workmanship—one of them, as it appeared, belonged to him, the other to the strange lady; but, being full of intricate drawers or tills, we took them both along with us. These and the papers we delivered to the head Inquisitors, not being willing to proceed in either of their examinations, till we had got all the light we could to find out the truth, for that was all our aim; then we could tell what course to take with them. We placed two cunning lay-brothers, in the nature of servants, for Signor Gaudentio, who were to insinuate themselves into his favour by their kind offices, compassionating his misfortunes, and advising him to discover the whole truth in the account of his life, quality, profession, opinions, and, in fine, whatever articles he was to be interrogated on, to confess ingenuously what he knew;

that that was the only way to find favour at the hands of the Inquisitors; that they pardoned almost all faults on a sincere confession and an assurance of amendment. I visited him myself several times before his examination, and gave him the same advice and assurance. He promised me faithfully he would, and seemed so steady and confirmed in his own innocence, with such an agreeable yet sincere way in his discourse, as really surprised me, and caused me already to be prejudiced in his favour; adding, with a smile, that the history of his life would administer more cause of wonder than indignation. Not to be too particular, the chief of the Inquisition, with myself along with them, set to the scrutiny of his papers. We examined them with all the care imaginable, but could find nothing to ground any material accusation, except some imperfect memoirs of the customs of a country and people unheard of by us, and, I believe, by all the world beside, with some odd characters, or words, which had no affinity with any language or characters we ever saw. We discovered he had a great knowledge of natural philosophy, with some remarks that were very curious. There was a rough draft of a map of a country, with towns, rivers, lakes, &c., but no climate marked down. In short, all his papers contained nothing but some small sketches of philosophy and physic, with some pieces of poetry, of an uncommon taste. Neither could we find any footsteps of judicial astrology, or calculations of nativities, of which we had the greatest suspicion; only a pair of globes, a set of mathematical instruments, charts of navigation, forms of unknown trees and plants, and such like things, as all gentlemen who delight in travelling are curious to have. There were, indeed, some lines, circles, segments

of circles, which we supposed the informing lady meant; but looked like an attempt to find out the longitude, rather than any magical schemes. His books were of the same nature; nothing of heresy that we could see, but such as belonged to a man of learning. There were several common books of devotion, such as are approved by our Church, and seemed pretty well used, by which we judged him to be really a Catholic, and a person of no bad morals. But, as nothing looks so like an honest man as a knave, this did not take away all our suspicion. When we came to open the cabinets, in the first of them, which belonged to him, we found in one of the drawers about four hundred and fifty Roman crowns, with other small money, and some foreign coin along with it, as Turkish sequins, and some we knew nothing of. The sum not being very extraordinary, we could conclude nothing from thence. In another drawer we found several precious stones, some set, some unset, of a very great value, so far from being counterfeit, that we never saw any so brilliant. Besides, several pieces of native gold, of such fineness, as nothing with us can come up to it. In a third we found a small heap of medals, most of gold, but of an unknown stamp and antiquity. There were outlandish stones of odd figures enough, which to others might look like talismans, but we took them for some out-of-the-way curiosities. In a private drawer, in the centre of the cabinet, there was something wrapped up in a piece of green silk, of wonderful fineness, all embroidered with hearts and hands joined together, wrought in gold with prodigious art, and intermixed with different flowers, unknown in our part of the world; in the midst of it was an azure stone, as large as the palm of one's hand, set

round with rubies of very great value, on which was most artfully painted in miniature, a woman at length, holding a little boy in her left hand, the most beautiful creature that ever eyes beheld: clad likewise in green silk spangled with golden suns: their complexion was something darker than that of our Italian ladies; but their features, especially the woman's, so uncommonly beautiful as if she had been of another species. Underneath was engraved with a diamond in a modern hand —"*Questo solo.*" You may be sure, Sir, this raised our ideas of the man: at first, we thought he had the secret of the philosopher's stone: but in all his inventory we could find no implements of that art. Then we thought he must have been some famous pirate, or one who had robbed the cabinet of some great prince, and was come to live at Bologna in that private manner, under the disguise of a physician. But, having been three years in the town, if it had been any European prince, the world would have had an account of it before now: so we concluded that either what he said of that unknown country was true, or that he had robbed some of the Eastern princes, and got off clear with his prize. But the picture of the woman made us incline to think he had married some outlandish queen, and on her death had retired with his effects. The rest of the drawers were full of natural curiosities of foreign plants, roots, bones of animals, birds, insects, &c., from whence very likely he took his physical secrets. The other cabinet, which belonged to the elderly lady, was very rich, but nothing equal to the first; there were a great many small jewels, and some very fine pearls, with bracelets, pendents, and other curious ornaments belonging to women; and a little picture of a very handsome man about thirty, nothing like our gentleman, in a

:e dress, with a Turkish scymitar by his side, who s mien seemed to be a man of note. But we . find nothing that could give us any knowledge they were; so that we were at a loss, with all our city, what to think of the matter, or to find any cause to keep them in the Inquisition: for, though do not discover our motives to other people, we er proceed against any one but on very strong picions. On which account, we were resolved to .ke his confinement as easy as possible, till we could ɜ further into the affair. We had thoughts of :amining the woman first, to get what we could from ɜr to interrogate him upon; but she not understanding talian enough, we sent to Venice, with our accustomed ɔrivacy, for some of your people, that trade to the Levant, to be our interpreters. In the meantime, we resolved to try what we could get out of him by his own confession; so we sent for him before us. He came into the room with a modest unconcernedness, that rather argued wonder than fear: we had the cabinet and jewels all before us, showed them to him altogether, with the inventory of his goods, assuring him they should be forthcoming in case we were apprised of his innocence: but withal advising him, as well as commanding him, to confess the truth, and not a hair of his head should then be touched; but if ever we caught him in a false story, all should be confiscated, and he never see sun or moon more. He assured us, with great respect, he would own the truth to everything we should interrogate him about, in an accent that would have persuaded any one of his sincerity, humbly desiring to know what accusations we had against him. We answered, that was not the method of the Inquisition, but that he should answer directly to our interroga-

tories. As the Holy Office chiefly concerns itself about religion, we asked him first what religion he was of. The reason of this was, because, though he professed himself a Catholic, we were to keep up the forms; neither did we know but that he might be some Jew or Turkish spy in masquerade. Then his name; place of his birth; where he was educated; how he came by those jewels; what was the occasion of his settling at Bologna; who that elderly lady was; in fine, everything in general and particular we could think of at first, the better to compare his answers afterwards. He told us he was a Catholic bred and born; always professed himself such; and in that faith would live and die, let what would happen to him. He explained himself on the chief heads, to show that he was well instructed in his religion; he appealed to all the inquiries we could make, whether he had not behaved as a Catholic on all occasions, naming a Capuchin in the town who was his father confessor; to whom, he said, he gave leave to declare all he knew on that head. As to his name, he said, his true name was Gaudentio di Lucca, though born at Ragusa. That his father was a merchant, trading to the Levant; which employment he designed to follow himself, but in his first voyage was taken by an Algerine pirate, who carried him a slave to Grand Cairo, and sold him to a merchant, of what country nobody knew; which merchant took him along with him through the vast deserts of Africa, by a way he would describe to us if we required it, till he came to a country perhaps the most civilised and polite in the whole universe. In that country he lived near five-and-twenty years; till, on the death of his wife and his only surviving son—whose pictures were in that cabinet—the melancholy disaster made him induce

ather-in-law, who was the merchant that had first
ght him, to take another journey to Grand Cairo,
ı whence he might be able to return to his native
ntry. This the merchant (for he passed for such,
ugh he was a great ruler in his own country) complied
h; but, happening to come thither when the plague
ed in the city, his father-in-law and several of his at-
dants died of it, leaving him heir to most of his effects,
l part of the jewels we saw before us. That, being now
irely at liberty, he returned in a French ship, trading
m Marseilles to the Levant, the master's name Fran-
is Xavier Godart, who, by agreement, was to land
m at Venice; but, touching at Candy, they acci-
ntally saved the life of that elderly lady, and brought
r off along with them, for which they were pursued
two Turkish vessels, and carried prisoners to Con-
ıntinople, but released by order of the Sultaness
other. That Monsieur Godart was well known at
enice; particularly by Signor Corridani, an eminent
erchant there, who could assure us of the truth of
ıat he said. That, in fine, having staid some time
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air relating to the young lady we saw with him,
ıen he was seized, and the love he had for learning,
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rprise at this strange account, which he delivered with
ch an air of steadiness, as scarce left any room to

us to it, which the world will hardly believe, though it is matter of fact—that is, we were afraid the man would be assassinated by some secret means or other, for being so great with our ladies; so, to save his life, and not lose the discoveries we expected from him, it was determined he should be seized immediately. Accordingly, I was deputed, with three under officers, to do the business, but with all the caution and secresy usual in such cases. It was done about midnight, when we had watched one of the two ladies he favoured most, into his house. We went in a close coach, and myself and one of the officers stopping at the door, as soon as the servant opened it, stepped in, telling him what we were, and charging him, at his peril, not to make the least noise. The servants, being Italians, and knowing the consequence of the least resistance, stood as mute as fishes. We immediately went into the inner parlour, and, contrary to our expectation, found our gentleman, the young lady with her governante, and the elderly lady that belonged to him, sitting very decently at an elegant collation of fruits and sweetmeats, brought, as we supposed, by the fair lady as a present. At our first appearance, he seemed more surprised than terrified. As we make no ceremonies in those cases, we told him our errand, and commanded him to come along with us without the least resistance, or else it would be worse for him. Then we turned to the young lady, whose friends and person we knew, and told her we wondered to find her in such company, at such unseasonable hours; but, on account of her friends, would not meddle with her, but bid her, for her own sake, as she tendered her life and honour, never to take the least notice of the affair. She trembling, and ready to faint away, after some hesitation,

was able to say, that she was come to consult about her health; that she brought her governante along with her to take off all suspicion, and, as she was mistress of herself and fortune, it was not unusual for persons of her rank to be out at that time, considering the heat of the season. She had scarcely pronounced these words, when she fell directly into a swoon. Her governante having things proper for such occasions, revived and comforted her as well as she could. But when we were going to take the gentleman along with us, the elderly lady, to whom we supposed he had told his misfortunes, instead of falling into fits, flew at us like a tigress, with a fury I never saw in any human creature in my life; tearing at us with her nails and teeth, as if she had been in the most raging madness. We, not accustomed to resistance, considering our character and cloth, and she a woman, were almost motionless, when the servants at the noise came up. We commanded them, in the name of the Inquisition, to seize her; the gentleman interposed in our favour, saying some words to her in an unknown language, which, he assured us, were to beg her to be pacified, as she tendered his life as well as her own; then the violence of her passion turned another way, and threw her into the strongest convulsions I ever saw. By this time the other two officers were come up, wondering at our delay, and to find resistance against the officers of the Inquisition. The gentleman, with a becoming submission, rather than fear, yielded himself a prisoner, and begged us to pardon the sudden transports of a person unacquainted with our customs, whose life in some manner depended on his. That she was a Persian lady of quality, brought into this country by great misfortunes, who had once saved his life, as he

had been afterwards instrumental in saving hers. That she was disposed to turn Christian, with intention, after some time, to end her days in a convent. That, for his own part, relying on his innocence, he readily submitted to our authority, and offered himself to be carried wherever we pleased. He uttered all this with an air of constancy that was surprising. We immediately took him into the coach, leaving two of the officers with the elderly lady, and commanding them and the gentleman's servants not to stir out of the room till further orders. As soon as we arrived at the Inquisition, we lodged him in a handsome strong room; not so much like a criminal, as like a person for whom we had some respect. There we left him to his own thoughts, and returned to his house to seize the elderly lady and his papers, having dismissed the young lady and her governante before. I forgot to tell you, that Signor Gaudentio, by our permission, had spoken to the elderly lady coming out of her fits in Italian (for we would not let him speak to her in the unknown language, for fear of a combination), and with much pains made her understand, that he begged her, by all that was dear, to submit to whatever we should enjoin her; assuring her by that means all would be well for her safety and his own: which last words seemed to give some calm to her tempestuous spirits. You may believe, Sir, we were much surprised at the novelty of the thing, and the account he gave of her quality. But, as we often meet with false stories in our employment, that did not hinder us from doing our duty. So I took her by the hand with a great deal of respect, and put her into the coach between myself and my companion, not without apprehensions of some extravagant follies, considering the violence of her temper; but she con-

tinued pretty sedate, only seemed to be overwhelmed with grief. We brought her to the Inquisition, and lodged her in a very handsome apartment separate from the convent, on account of her sex, with two waiting women to attend her with all respect, till we were better apprised of the truth of her quality. This obliged me to take another journey to Signor Gaudentio's house, to secure his papers, with whatever else might contribute to further our discovery. I found all things in the same order I left them; but, being extremely fatigued, I sat down to the elegant collation that was left, and, after a small repast, went to bed in his house, to have the morning before us for securing his effects. I sealed up all the papers I could find, to examine them at more leisure; took an inventory of all the moveables, that they might be restored to him in case he was found innocent; and sent for a proper officer to remain in the house, who was to be responsible for everything. There were two little cabinets of curious workmanship—one of them, as it appeared, belonged to him, the other to the strange lady; but, being full of intricate drawers or tills, we took them both along with us. These and the papers we delivered to the head Inquisitors, not being willing to proceed in either of their examinations, till we had got all the light we could to find out the truth, for that was all our aim; then we could tell what course to take with them. We placed two cunning lay-brothers, in the nature of servants, for Signor Gaudentio, who were to insinuate themselves into his favour by their kind offices, compassionating his misfortunes, and advising him to discover the whole truth in the account of his life, quality, profession, opinions, and, in fine, whatever articles he was to be interrogated on, to confess ingenuously what he knew;

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university of Paris, to learn French at the same with my other studies. I lived in the College des Quatres Nations, and maintained by theses of universal philosophy under the celebrated Monsieur Du Hamel, who was one of the first in the university who decried Aristotle's philosophy, and leaned towards the opinions of Descartes.

[*Secretary.*—Here the Inquisitors muttered a little, fearing he was inclined to the Copernican system, which has been condemned at Rome. But since it regarded philosophical matters only, they passed it over.]

I was entering into my nineteenth year, and had some thoughts of taking to the church, when my brother wrote me the melancholy account of my father and mother's death, and the unfortunate occasion of it; which in short was, having lost his richest ship, with all his effects, by pirates, and his chief factor at Smyrna gone off, his other correspondents came upon him thick; and not being in a condition to answer their calls, it threw him and my mother into a deep melancholy, which shortened their days, both dying within three weeks of one another. My brother told me he was not able to maintain me longer at the university, as before; but acquainted me he had made a shift to fit out a small vessel, wherein he had put his all; and invited me to join the small

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but twenty-three in all, of whom five were young gentlemen who had engaged to try their fortunes along with us. We were armed only with swords, and pistols under our girdles. After a short consultation, it was agreed to fight it out to the last man; and we turned back to back to make head against both sides—my brother in the middle of one rank, and myself in the other. The enemy boarded us in great numbers, looking on us as madmen to pretend to make any resistance; but they were soon made to leap back, at least all that were able; for, being close up with them, and they crowded together, we fired our pistols so luckily that scarce one missed doing execution. Seeing them in this confusion, we made a push at them on each side, still keeping our ranks, and drove the remainder headlong off the deck. This we did twice before any of our men dropped. We were grappled so close, they had no use of their cannon or muskets, and scarce thought of firing their pistols at us, expecting we should yield immediately, or to have borne us down with their weight. I am more particular in describing this petty fight, since there are but few examples where a handful of men made such a long resistance. The arch-pirate, who was a stout, well-built young man, raged like a lion, calling his men a thousand cowards so loud, that his voice was heard above

his father-in-law, who was the merchant that had first bought him, to take another journey to Grand Cairo, from whence he might be able to return to his native country. This the merchant (for he passed for such, though he was a great ruler in his own country) complied with; but, happening to come thither when the plague raged in the city, his father-in-law and several of his attendants died of it, leaving him heir to most of his effects, and part of the jewels we saw before us. That, being now entirely at liberty, he returned in a French ship, trading from Marseilles to the Levant, the master's name Francois Xavier Godart, who, by agreement, was to land him at Venice; but, touching at Candy, they accidentally saved the life of that elderly lady, and brought her off along with them, for which they were pursued by two Turkish vessels, and carried prisoners to Constantinople, but released by order of the Sultaness mother. That Monsieur Godart was well known at Venice; particularly by Signor Corridani, an eminent merchant there, who could assure us of the truth of what he said. That, in fine, having staid some time at Venice, to see the curiosities and the carnival, an affair relating to the young lady we saw with him, when he was seized, and the love he had for learning, Bologna being a famous university, induced him to settle there, where he presumed we had been very well informed of his behaviour ever since. "This," said he, "is the most succinct account I can give your Reverences, on the interrogatories you have proposed to me; though my life has been chequered with such a variety of incidents, as would take a great deal of time to descend to particulars." We looked at one another with some surprise at this strange account, which he delivered with such an air of steadiness, as scarce left any room to

doubt of the truth of it. However, our superior turning to him, said—"Signor Gaudentio, we neither believe, nor disbelieve, what you tell us; as we condemn no man without a full conviction of his crime, so we are not to be imposed upon by the accounts people may give of themselves. What is here before us, shows there is something extraordinary in the case. If we find you to be an impostor, you shall suffer as such; in the meantime, till we can be better informed, we enjoin you to give in your whole life, with all occurrences, except your private sins, if you have any, in writing; which you shall read to us, and be cross-examined as we think proper. It will concern you, therefore, to be very exact; for nothing will pass here but innocence, or a sincere repentance."

This, Sir, is the manuscript I send you, given in by himself as ordered; with the Inquisitors' interrogatories as we examined it, article by article. Which interrogatories I have inserted as they were proposed, with a further account at the end, for the better clearing of the whole. We beg you to inform yourself of the facts which his memoirs say happened to him at Venice, particularly about Monsieur Godart. Besides, Sir, you, that can trace all the branches of ancient history to the fountain-head, are able to form a better judgment of the probability of his relation. He is still in the Inquisition, and offers himself to conduct some of our missionaries, to preach the Gospel to those unknown people. The length of this only gives me leave to assure you, that I am, with the greatest esteem imaginable, Sir, &c.

F. ALISIO DE ST. IVORIO.

BOLOGNA, July 29, 1721.

THE ADVENTURES

OF

SIGNOR GAUDENTIO DI LUCCA.

I SHOULD be insensible, Reverend Fathers, if I were not highly concerned to find myself under any accusation before this holy tribunal, which I revere with all the powers of my soul—but especially if your Reverences should harbour any sinister opinion of my religion; for I was born and bred up in the bosom of the most holy Catholic Church, as well as my parents before me; in the defence of which my ancestors spent part of their blood, against the infidels and enemies of our faith; and for which faith I am ready to lay down my life. But I am as yet a stranger to your Reverences, and on several accounts may be liable to suspicion. Wherefore, I blame not the justice of your proceeding, but rather extol your goodness in allowing me the liberty to clear myself,

by a true and sincere declaration of my whole life, wherein, I own, have happened several astonishing and almost incredible occurrences; all which I shall lay before your Reverences, according to the commands imposed on me, with the utmost candour and sincerity.

My name is Gaudentio di Lucca—I was so called, because my ancestors were said to be originally of that place; though they had been settled for some time at Ragusa, where I was born—both which places are not so far off, but they may be very well known to your Reverences. My father's name was Gasparino di Lucca, heretofore a merchant of some note in those parts. My mother was a Corsican lady, reported to be descended from those who had been the chief personages in that island. My grandfather was likewise a merchant; but my great-grandfather, Bernardino di Lucca, was a soldier, and a captain of the great Venerio's own galley,* who was general for the Venetians in the famous battle of Lepanto against the Turks. We had a tradition in our family, that he was Venerio's son by a Grecian lady of great quality, some say descended from the Paleologi who had been emperors of

* This part of the account is certainly true; there was such a captain in the list of the officers in that famous battle.

Constantinople. But she dying in childbed, and they having been only privately married, Venerio bred him up as the son of a friend of his who was killed in the wars. That famous battle in which the Christians and Venerio got so great renown against the Turks, instead of raising my great-grandfather's fortune, was the occasion of his retiring from the wars, and turning merchant. The reason was this—Venerio, the Venetian admiral, had caused a Spanish captain to be hung up at the yard-arm for mutiny;* which severe

* It is likewise true, that there was such a quarrel between Don John of Austria, the generalissimo, and Venerio, admiral of the Venetian galleys, which had like to have put the whole Christian fleet at variance together, before the battle, and ruined the hopes of all Christendom. The occasion was as he relates it; Don John, as generalissimo, viewing the whole fleet before the fight, and finding the Venetian galleys too thinly manned, ordered four thousand Spaniards to be put on board the said galleys. But one Mutio Tortona, a Spanish captain, proving mutinous, after a great many injurious words, came to blows with the captain of the Venetian galley where he was; upon which the whole fleet fell to it. Venerio, hearing the uproar, sent his own captain to see what was the matter; but the proud Spaniards treated him no better than they did the rest, so that Venerio himself was forced to come to appease them; but seeing the Spanish captain persist in his mutinous temper, and the affront he had put upon his captain, who was reported to be his son, ordered Tortona and his ensign to be hung at the yard-arm. At this all the Spaniards in the fleet were up in arms, and threatened to

had been afterwards instrumental in saving hers. That she was disposed to turn Christian, with intention, after some time, to end her days in a convent. That, for his own part, relying on his innocence, he readily submitted to our authority, and offered himself to be carried wherever we pleased. He uttered all this with an air of constancy that was surprising. We immediately took him into the coach, leaving two of the officers with the elderly lady, and commanding them and the gentleman's servants not to stir out of the room till further orders. As soon as we arrived at the Inquisition, we lodged him in a handsome strong room; not so much like a criminal, as like a person for whom we had some respect. There we left him to his own thoughts, and returned to his house to seize the elderly lady and his papers, having dismissed the young lady and her governante before. I forgot to tell you, that Signor Gaudentio, by our permission, had spoken to the elderly lady coming out of her fits in Italian (for we would not let him speak to her in the unknown language, for fear of a combination), and with much pains made her understand, that he begged her, by all that was dear, to submit to whatever we should enjoin her; assuring her by that means all would be well for her safety and his own: which last words seemed to give some calm to her tempestuous spirits. You may believe, Sir, we were much surprised at the novelty of the thing, and the account he gave of her quality. But, as we often meet with false stories in our employment, that did not hinder us from doing our duty. So I took her by the hand with a great deal of respect, and put her into the coach between myself and my companion, not without apprehensions of some extravagant follies, considering the violence of her temper; but she con-

tinued pretty sedate, only seemed to be overwhelmed with grief. We brought her to the Inquisition, and lodged her in a very handsome apartment separate from the convent, on account of her sex, with two waiting women to attend her with all respect, till we were better apprised of the truth of her quality. This obliged me to take another journey to Signor Gaudentio's house, to secure his papers, with whatever else might contribute to further our discovery. I found all things in the same order I left them; but, being extremely fatigued, I sat down to the elegant collation that was left, and, after a small repast, went to bed in his house, to have the morning before us for securing his effects. I sealed up all the papers I could find, to examine them at more leisure; took an inventory of all the moveables, that they might be restored to him in case he was found innocent; and sent for a proper officer to remain in the house, who was to be responsible for everything. There were two little cabinets of curious workmanship—one of them, as it appeared, belonged to him, the other to the strange lady; but, being full of intricate drawers or tills, we took them both along with us. These and the papers we delivered to the head Inquisitors, not being willing to proceed in either of their examinations, till we had got all the light we could to find out the truth, for that was all our aim; then we could tell what course to take with them. We placed two cunning lay-brothers, in the nature of servants, for Signor Gaudentio, who were to insinuate themselves into his favour by their kind offices, compassionating his misfortunes, and advising him to discover the whole truth in the account of his life, quality, profession, opinions, and, in fine, whatever articles he was to be interrogated on, to confess ingenuously what he knew;

that that was the only way to find favour at the hands of the Inquisitors; that they pardoned almost all faults on a sincere confession and an assurance of amendment. I visited him myself several times before his examination, and gave him the same advice and assurance. He promised me faithfully he would, and seemed so steady and confirmed in his own innocence, with such an agreeable yet sincere way in his discourse, as really surprised me, and caused me already to be prejudiced in his favour; adding, with a smile, that the history of his life would administer more cause of wonder than indignation. Not to be too particular, the chief of the Inquisition, with myself along with them, set to the scrutiny of his papers. We examined them with all the care imaginable, but could find nothing to ground any material accusation, except some imperfect memoirs of the customs of a country and people unheard of by us, and, I believe, by all the world beside, with some odd characters, or words, which had no affinity with any language or characters we ever saw. We discovered he had a great knowledge of natural philosophy, with some remarks that were very curious. There was a rough draft of a map of a country, with towns, rivers, lakes, &c., but no climate marked down. In short, all his papers contained nothing but some small sketches of philosophy and physic, with some pieces of poetry, of an uncommon taste. Neither could we find any footsteps of judicial astrology, or calculations of nativities, of which we had the greatest suspicion; only a pair of globes, a set of mathematical instruments, charts of navigation, forms of unknown trees and plants, and such like things, as all gentlemen who delight in travelling are curious to have. There were, indeed, some lines, circles, segments

of circles, which we supposed the informing lady meant; but looked like an attempt to find out the longitude, rather than any magical schemes. His books were of the same nature; nothing of heresy that we could see, but such as belonged to a man of learning. There were several common books of devotion, such as are approved by our Church, and seemed pretty well used, by which we judged him to be really a Catholic, and a person of no bad morals. But, as nothing looks so like an honest man as a knave, this did not take away all our suspicion. When we came to open the cabinets, in the first of them, which belonged to him, we found in one of the drawers about four hundred and fifty Roman crowns, with other small money, and some foreign coin along with it, as Turkish sequins, and some we knew nothing of. The sum not being very extraordinary, we could conclude nothing from thence. In another drawer we found several precious stones, some set, some unset, of a very great value, so far from being counterfeit, that we never saw any so brilliant. Besides, several pieces of native gold, of such fineness, as nothing with us can come up to it. In a third we found a small heap of medals, most of gold, but of an unknown stamp and antiquity. There were outlandish stones of odd figures enough, which to others might look like talismans, but we took them for some out-of-the-way curiosities. In a private drawer, in the centre of the cabinet, there was something wrapped up in a piece of green silk, of wonderful fineness, all embroidered with hearts and hands joined together, wrought in gold with prodigious art, and intermixed with different flowers, unknown in our part of the world; in the midst of it was an azure stone, as large as the palm of one's hand, set

themselves, they seized two of their father's best ships, and resolved to follow the profession they were now of, till they heard of their father's death, That as for the lady who had saved my life, she was the late wife of a petty prince of the Curdi,* tributary to the King of Persia, whose husband had lately been killed by treachery, or in an ambuscade of the wild Arabs. That as far as he had been informed, the prince her husband had been sent by the king his master to Alexandria;† who, apprehending an insurection among his subjects,‡ had ordered him to treat for some troops of Arabian horse.§

* The Curdi, or people of Curdistan, are a warlike nation, paying a small tribute to the Persians, and sometimes to the Turks; their very women are martial, and handle the sword and pike. The country runs from the Aliduli, a mountainous people, made tributary to the Turks by Selim I., father of Soliman the Magnificent, and reaches as far as Armenia.

† Alexandria is a seaport at the further end of the Mediterranean, belonging to the Turks, but much frequented by Arabian merchants, both by land and sea. One point of Curdistan is not far from this port.

‡ This insurrection he speaks of might be the seeds, or the first plotting of the grand rebellion of Merowits, which began about the date of this account, and caused such a terrible revolution in the Persian empire, which no one who understands anything can be ignorant of.

§ The Arabian horses are the best in the world, though not very large. The horsemen are very dexterous in the Eastern way of fighting; on which account one cannot wonder if the King of Persia, and his rebellious subjects,

That he went there with a very handsome equipage, and took his beautiful wife along with him. "Our captain," continued he, "happened to be there at the same time to sell his prizes, and had not only sold several things of great value to the Curdish lord and lady, but had contracted a particular friendship with him, though, as we found since, it was more on account of his fair wife than anything else. Nothing in the world could be more obsequious than our captain. He attended them, and offered his service on all occasions. You see he is a very handsome man, and daring by his profession. We could not imagine of a long while why he made such a stay at that town, contrary to his custom; living at a very high rate, as men of our calling generally do. At length the Curdish lord having executed his commission, was upon the return, when we perceived our captain to grow extremely pensive and melancholy, but could not tell what was the cause of it.

"He called his brother, who lost his life by your hand, and me to him, and told us in private,

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made it their interest to procure as many auxiliaries as they could. It is very likely the little parties would always be on watch, to surprise one another when they could find an opportunity. And this petty Curdian prince, being zealous for the service of his king, might be taken off by the rebels that way.

he had observed some of the Arabian strangers muttering together, as if they were hatching some plot or other, whether against himself or the Curd, he could not tell; but bid us be sure to attend him well armed wherever he went. The event proved he had reason for his suspicions; for one evening, as the Curd and his wife were taking the air, with our captain, who was always of the party, passing through a little grove about a league out of town, six Arabian horsemen, exceedingly well mounted, came full gallop up to us; and without saying a word, two of them fired their pistols directly at the Curdish lord, who was the foremost, but by good fortune missed us all. The Curd, as all that nation are naturally brave, drew his scymitar, and rushing in among them, cut off the foremost man's head as clean as if it had been a poppy; but advancing too far, unarmed as he was, one of them turned short, and shot him in the flank, that he dropped down dead immediately. Our captain seeing him fall, rushed in like lightning, his brother and myself falling on them at the same time; but the assassins, as if they wanted nothing but the death of the Curd, or saw by our countenances their staying would cost them dear, immediately turned their horses, and fled so swiftly on their jennets, that they were out of sight in an instant. We conducted the poor disconsolate lady and her dead

husband back to the town, where those people made no more of it (being accustomed to such things) than if it had been a common accident. When her grief was a little abated, our captain told the lady, that it was not safe for her to return home the same way she came; that in all probability, those who killed her husband were in confederacy with the disaffected party, and would waylay her, either for his papers or her goods. That he had two ships well manned at her service, and would conduct her safe by sea to some part of the Persian empire, from whence she might get into her own country. She consented at last, having seen how gallantly my master had behaved in her defence. So she came aboard with her attendants and effects, in order to be transported into her own country. Our captain, you may be sure, was in no haste to carry her home, being fallen most desperately in love with her; so that, instead of carrying her to any of the Persian dominions, he directed his course for Algiers, hearing his father was dead: but meeting with you, it has made him alter his measures for the present. He has tried all ways to gain her love, but she would not give him the least encouragement, till this late accident, by which she saved your life." When he had ended his relation, I reflected on it a good while, and considering the nature of those pirates,

I thought I saw a piece of treachery in the affair, much more black than what he described, and could not forbear compassionating the poor lady, both for her disaster, and the company she was fallen into. However, I kept my thoughts to myself. Not long after we arrived at Alexandria, where the pirate sold all our effects, that is, the merchandise he had taken a board our ship, except some particular things that belonged to my brother and myself, as books, papers, maps and sea-charts, pictures, and the like. He determined to carry me to Grand Cairo,* the first opportunity, to sell me, or even give me away to a strange merchant he had an acquaintance with, where I never should be heard of more.

Nothing remarkable happened during our stay at Alexandria; they told me the captain had been in an extraordinary good humour, ever since the lady's promise to marry him. But she, to be sure he should not deceive her by doing me any injury when I was out of the ship, ordered her officer to attend me wherever I was carried, till I was put in safe hands, and entirely out of the pirate's power. When we were arrived at Grand Cairo, I was carried to the place where the

* Grand Cairo is the place of residence of the great Bassa of Egypt, higher up the country, on the river Nile.

merchants meet to exchange their commodities; there were persons of almost all the Eastern and Indian nations. The lady's officer, according to his mistress's order, never stirred an inch from me, to witness the performance of articles. At length, the pirate and a strange merchant spied one another almost at the instant, and advancing the same way, saluted each other in the Turkish language, which I understood tolerably well. After some mutual compliments, the pirate told him he had met with such a person he had promised to procure for him two years before, meaning myself, only I was not an *eunuch*, but that it was in his power to make me so, if he pleased. Your Reverences cannot doubt but I was a little startled at such a speech, and was going to reply, that I would lose my life a thousand times, before I would suffer such an injury. But the lady's officer turned to the pirate, and said, he had engaged to his lady I should receive no harm; and that he must never expect to obtain her for his wife, if she had the least suspicion of such a thing. But the merchant soon put us out of doubt, by assuring us, that it was against their laws to do such an injury to any one of their own species; but if it were done before, they could not help it. Then turning to me, he said in very good *Lingua Franca*, "Young man, if I buy you, I

shall soon convince you, you need not apprehend any such usage from me." He eyed me from top to toe, with the most penetrating look I ever saw in my life; yet seemed pleased at the same time. He was very richly clad, attended with two young men in the same kind of dress, though not rich, who seemed rather sons than servants. His age did not appear to me to be above forty, yet had the most serene and almost venerable look imaginable. His complexion was rather browner than that of the Egyptians, but it seemed to be more the effect of travelling, than natural. In short, he had an air so uncommon, that I was amazed, and began to have as great an opinion of him, as he seemed to have of me. He asked the pirate what he must give for me: he told him, I had cost him very dear, and with that recounted to him all the circumstances of the fight wherein I was taken; and, to give him his due, represented it no ways to my disadvantage. However, these were not the qualifications the merchant desired; what he wanted was a person who was a scholar, and could give him an account of the arts and sciences, laws, customs, &c., of the Christians. This the pirate assured him I could do; that I was an European Christian, and a scholar, as he guessed by my books and writings; that I understood navigation, geography, astronomy, and

several other sciences. I was out of countenance to hear him talk so; for though I had as much knowledge of those sciences as could be expected from one of my years, yet my age would not permit me to be master of them, but only to have the first principles by which I might improve myself afterwards.

[*Secretary.*—The Inquisitors demurred a little at this, fearing he might be addicted to judicial astrology; but considering he had gone through a course of philosophy, and was designed for the sea, they knew he was obliged to have some knowledge in those sciences.]

The pirate told him I had some skill in music and painting, having seen some instruments and books of those arts among my effects, and asked me if it were not so. I told him, all young gentlemen of liberal education in my country, learnt these arts, and that I had a competent knowledge and genius that way. This determined the merchant to purchase me. When they came to the price, the pirate demanded forty ounces of native gold, and three of those silk carpets he saw there with him, to make a present to the Grand Seignior. The merchant agreed with him at the first word; only demanded all the books, globes, mathematical instruments, and, in fine, whatever remained of my effects, into the bargain. The pirate agreed

to this, as easily as the other did to the price; so, upon performance of articles on both sides, I was delivered to him. As soon as I was put into his power, he embraced me with a great deal of tenderness, saying, I should not repent my change of life. His attendants came up to me, and embraced me in the same manner, calling me "brother," and expressing a great deal of joy for having me of their company. The merchant bid them take me down to the caravensera or inn, that I might refresh myself, and change my habit to the same as they wore. I was very much surprised at such unexpected civilities from strangers. But, before I went, I turned to the pirate, and said to him with an air, that made the merchant put on a very thoughtful look; that I thanked him for keeping his promise in saving my life; but added, that though the fortune of war had put it in his power to sell me like a beast in the market, it might be in mine some time or other to render the like kindness. Then turning to the lady's officer, who had been my guardian so faithfully, and embracing him with all imaginable tenderness, I begged him to pay my best respects to my fair deliverer; and assure her, that I should esteem it the greatest happiness to be one day able to make a return for so unparalleled a favour, though it were at the expense of that life she had so generously saved.

So we parted, the pirate grumbling a little within himself; and I, in an amazing suspense, to know what was likely to become of me. As they were conducting me to the caravansera where they lodged, I was full of the sorrowful reflection, that I was still a slave, though I had changed my master: but my companions, who were some of the handsomest young men I ever saw in my life, comforted me with the most endearing words, telling me that I need fear nothing; that I should esteem myself one of the happiest men in the world, when they were arrived safe in their own country, which they hoped would be before long; that I should then be as free as they were, and follow what employment of life my inclinations led me to, without any restraint whatsoever. In fine, their discourse filled me with fresh amazement, and gave me, at the same time, an eager longing to see the event. I perceived they did not keep any strict guard on me; that I verily believed I could easily have given them the slip; and might have gotten same Armenian Christian to conceal me, till I should find an opportunity of returning into my own country. But, having lost all my effects, I thought I could scarce be in a worse condition, and was resolved to run all hazards. When I came to the house, I was struck with wonder at the magnificence of it, especially at the richness of the

furniture. It was one of the best in all Grand Cairo, though built low, according to the custom of the country. It seems they always staid a year before they returned into their own country, and spared no cost to make their banishment, as they called it, as easy as they could. I was entertained with all the rarities of Egypt; the most delicious fruits, and the richest Greek and Asiatic wines that could be tasted; by which I saw they were not Mahometans. Not knowing what to make of them, I asked them who they were; of what country, what sect and profession, and the like. They smiled at my questions, and told me they were children of the Sun, and were called Mezoranians; which was as unintelligible to me as all the rest. But their country, they told me, I should see in a few months, and bid me ask no further questions. Presently my master came in, and embracing me, once more bid me welcome, with such an engaging affability, as removed almost all my fears. But what followed, filled me with the utmost surprise. "Young man," said he, "by the laws of this country you are mine; I have bought you at a very high price, and would give twice as much for you if it were to be done again. But," continued he, with a more serious air, "I know no just laws in the universe, that can make a free-born man become a slave to one

of his own species. If you would voluntarily go along with us, you shall enjoy as much freedom as I do myself; you shall be exempt from all the barbarous laws of these inhuman countries, whose brutal customs are a reproach to the dignity of a rational creature, and with whom we have no commerce, but to inquire after arts and sciences, which may contribute to the common benefit of our people. We are blest with the most opulent country in the world: we leave it to your choice, to go along with us, or not; if the latter, I here give you your liberty, and restore to you all that remains of your effects, with what assistance you want to carry you back into your own country. Only, this I must tell you, if you go with us, 'tis likely you will never come back again, or perhaps desire it." Here he stopped, and observed my countenance with a great deal of attention. I was struck with such admiration of his generosity, together with the sentiments of joy for my unexpected liberty, and gratitude to my benefactor, coming into my mind all at once, that I had as much difficulty to believe what I heard, as your Reverences may now have at the relation of it, till the sequel informs you of the reason for such unheard-of proceedings. On the one hand, the natural desire of liberty prompted me to accept my freedom; on the other, I considered my shattered for-

tune; that I was left in a strange country so far from home, among Turks and Infidels; the ardour of youth excited me to push my fortune. The account of so glorious, thongh unknown a country, stirred up my curiosity: I saw gold was the least part of the riches of these people, who appeared to me the most civilised I ever saw in my life; but, above all, the sense of what I owed to so noble a benefactor, who I saw desired it, and had me as much in his power now as he could have afterwards. These considerations almost determined me to go along with him. I had continued long thus irresolute, and fluctuating between so many different thoughts, if he had not brought me to myself by saying—"What say you, young man, to my proposal?" I started out of my reverie as if I had awaked from a real dream; and making a most profound reverence—"My lord," said I, "or rather, my father and deliverer, I am yours by all the ties of gratitude a human heart is capable of; I resign myself to your conduct, and will follow you to the end of the world." This I said with such emotion of spirit, that I believe he saw into my very soul; for, embracing me once more with a most inexpressible tenderness—"I adopt you," said he, "for my son, and these are your brothers," pointing to his two young companions; "all I require of you is, that you

live as such." Here, Reverend Fathers, I must confess one of the greatest faults I ever did in my life. I never considered whether these men were Christians or heathens; I engaged myself with a people where I could never have the exercise of my religion, although I always preserved it in my heart. But what could be expected from a daring young man, just in the heat of his youth, who had lost all his fortune, and had such a glorious prospect offered him for retrieving it?—Soon after this, he gave orders to his attendants to withdraw, as if he intended to say something to me in private. They obeyed immediately with a filial respect, as if they had indeed been his sons, but they were not: I only mention it to show the nature of the people I was engaged with. Then taking me by the hand, he made me sit down by him, and asked me if it were really true, as the pirate informed him, that I was an European Christian? "Though," added he, "be what you will, I do not repent my buying of you." I told him I was, and in that belief would live and die. "So you may," said he, seemingly pleased at my answer. "But I have not yet met with any of that part of the world, who seemed to have the dispositions of mind I think I see in you," looking at the lineaments of my face with a great deal of earnestness. "I have been informed," con-

tinued he, "that your laws are not like the barbarous Turks', whose government is made up of tyranny and brutality, governing all by fear and force, and making slaves of all who fall under their power. Whereas the European Christians, as I am told, are governed by a Divine law that teaches them to do good to all, injury to none; particularly not to kill and destroy their own species, nor to steal, cheat, over-reach, or defraud any one of their just due; but to do in all things just as they would be done by—looking on all men as common brothers of the same stock, and behaving with justice and equity in all their actions, public and private, as if they were to give an account to the universal Lord and Father of all." I told him our law did really teach and command us to do so, but that very few lived up to this law; that we are obliged to have recourse to coercive laws and penalties to enforce what we acknowledged otherwise to be a duty; that if it were not for the fear of such punishments, the greatest part would be worse than the very Turks he mentioned. He seemed strangely surprised at this. "What!" says he, "can any one do in private what his own reason and solemn profession condemn?" Then addressing himself to me in a more particular manner—"Do you profess this just and holy law you mentioned?" I told him I did. "Then,"

says he, "do but live up to your own law, and we require no more of you."* Here he made a little noise with his staff, at which two of his attendants came in; he asked them if my effects were come from the pirate. Being answered, they were, he ordered them to be brought in, and examined them very nicely. There were among

* If it appear incredible to any one that heathens, as these people were, should have such strict ideas of morality and justice, when they see such horrid injustice, frauds, and oppressions among Christians, let them consider—First, that the law and light of nature will never be entirely extinguished in any one who do not shut their eyes against it; but that they would esteem the injuries they do to others, without any scruple, to be very great hardships, if done to themselves; they have, therefore, the ideas of justice and equity imprinted in their minds, however obscured by their wicked lives. Secondly, Let them read the celebrated Bishop of Meaux's "Universal History," Part III., of the morals and equity of the ancient Egyptians, under their great king Sesostris, or about that time. Thirdly, Not only the lives and maxims of the first heathen philosophers, afford us very just rules of morality, but there are also fragments of ancient history, from the earliest times, of whole heathen nations, whose lives would make Christians blush at their own immoralities, if they were not hardened in them. The people of Colchos, whom the great Bochart, in his "Phaleg," proves to have been a colony of ancient Egyptians, as will be seen in the sequel of these Memoirs, or the ancient inhabitants of Pontus, who come from them, were, according to Homer, the most just of men—

Γαλακτοφάγων δικαιοτάτων Ανθρώπων.

Milk-eaters, the most just of men.—Hom. *Il.* K.

them some pictures of my own drawing, a repeating watch, two compass boxes, one of them very curiously wrought in ivory and gold, which had been my great grandfather's, given him by Venerio; a set of mathematical instruments, draughts of statuary and architecture by the best masters; with all which he seemed extremely pleased. After he had examined them with a great deal of admiration, he ordered one of his attendants to reach him a cabinet full of gold; he opened it to me, and said—"Young man, I not only restore all your effects here present, having no right to anything that belongs to another man; but once more offer you your liberty, and as much of this gold as you think sufficient to carry you home, and make you live easy all your life." I was a little out of countenance, imagining what I said of the ill morals of the Christians made him afraid to take me along with him. I told him, I valued

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Chœrilus, in Xerxis Diabasi apud Bochart, speaking of the Scythians on the Euxine sea, says—'Νομάδων ἦσαν ἄποικοι Ανθρώπων νομίμων—they were a colony of the Nomades, a just people.'

Strabo says, that Anacharsis and Abaris, both Scythians, were esteemed by the ancient Greeks for their peculiar and national affability, probity, and justice:—'ὅσι ἐθνικόν τινα χαρακτῆρα ἐπέφαινον εὐκολίας καὶ τελειότητος, καὶ δικαιοσύνης. And Nicholaus Damascenus, of the Galactophagi—'εἰσὶ δὲ καὶ δικαίοτατοι—they are the most just of men.'—*Vide* Bochart, lib. iii. c. 9.

nothing now so much as his company, and begged him not only to let me go along with him, but that he would be pleased to accept whatever he saw of mine there before him; adding, that I esteemed it the greatest happiness, to be able to make some small recompence for the obligations I owed him. "I do accept of it," says he, "and take you solemnly into my care; go along with these young men, and enjoy your liberty in effect, which I have hitherto only given you in words." Here some of his elder companions coming in, as if they were to consult about business, the young men and myself went to walk the town for our diversion. Your Reverences may be sure I observed all the actions of these new people, with the greatest attention my age was capable of. They seemed not only to have a horror of the barbarous manners and vices of the Turks, but even a contempt of all the pleasures and diversions of the country. Their whole business was to inform themselves of what they thought might be an improvement in their own country, particularly in arts and trades, and whatever curiosities were brought from foreign parts; setting down their observations of everything of moment. They had masters of the country at set hours to teach them the Turkish and Persian languages, in which I endeavoured to perfect myself along with them.

Though they seemed to be the most moral me
the world, I could observe no signs of reli
in them, till a certain occasion that happene
us in our voyage, of which I shall speak to
Reverences in its proper place. This was the
point they were shy in—they gave me the rea
for it afterwards; but their behaviour was
most candid and sincere in other matters tha
be imagined. We lived thus in the most pe
union all the time we staid at Grand Cairo; a
enjoyed the same liberty that I could have h
Italy: all I remarked in them was an uneas
they expressed to be so long out of their
country; but they comforted themselves wit
thought it would not be long. I cannot omi
observation I made of these young men's co
while we stayed in Egypt. They were all a
my own age, strong and vigorous, and the l
somest race of people, perhaps, the world
produced: we were in the most voluptuous
lewd town in the whole Eastern empire.
young women seemed ready to devour us a
went along the streets, yet I never could per
in the young men the least propensity of
ness. I imputed it at first to the apprehensi
my being in their company, and a stranger
I soon found they acted by principle. As y
men are apt to encourage, or rather corrup

another, I own I could not forbear expressing my wonder at it. They seemed surprised at the thought; but the reasons they gave were as much out of our common way of thinking as their behaviour. They told me, for the first reason, that all the women they saw were either married, or particular men's daughters, or common. As to married women, they said it was such a heinous piece of injustice to violate the marriage-bed, that every man living would look upon it as the greatest injury done to himself: how could they, therefore, in reason do it to another? If they were daughters of particular men, bred up with so much care and solicitude of their parents, what a terrible affliction must it be to them or to ourselves, to see our daughters or sisters violated and corrupted, after all our care to the contrary; and this, too, perhaps, by those we had cherished in our own bosoms? If common strumpets, what rational man could look on them otherwise than as brute beasts, to prostitute themselves to every stranger for hire? Besides, their abandoned lewdness generally defeats the great design of nature to propagate the species; or by their impure embraces, such disorders may be contracted, as to make us hereafter, at best, but fathers of a weak and sickly offspring. And if we should have children by them, what would

become of our father's grandchildren? But
man who had the least sense of the dig
of his own birth, would stain his race,
give birth to such a wretched breed, and
leave them exposed to want and infamy?
they said chiefly with reference to the vast
they had of their own nation, valuing thems
above all other people; though the consider
holds good with all men. I own I was mu
these reasons, and could not say but they
very just, though the warmth of my youth
hindered me from reflecting on them be
These reflections appeared so extraordinar
young men, and even heathens, that I shall n
forget them. Some time after, I found by
diligence in settling their affairs, and the che
ness of their countenances, that they expect
leave Egypt very soon; they seemed to wai
nothing but orders from their governor. In
meantime, there happened an accident to
scarce fit, indeed, for your Reverences to h
nor should I ever have thought of relating it
you not laid your commands on me to giv
exact account of my whole life. Besides th
is interwoven with some of the chief occurr
of my life in the latter part of it. Our gove
whom they called Pophar—which in their lang
signifies father of his people, and by which n

I shall always call him hereafter—looking at his ephemeris, which he did very frequently, found by computation that he had still some time left to stay in the country, and resolved to go down once more to Alexandria, to see if he could meet with any more European curiosities, brought by the merchant ships that are perpetually coming at that season into the port. He took only two of the young men and me along with him, to show me, as he said, that I was entirely at my liberty, since I might easily find some ship or other to carry me into my own country; and I, on the other hand, to convince him of the sincerity of my intentions, generally kept in his company. The affair I am going to speak of soon gave him full proof of my sincerity.

While we were walking in the public places to view the several goods and curiosities that were brought from different parts of the world, it happened that the bassa of Grand Cairo, with all his family, was come to Alexandria on the same account, as well as to buy some young female slaves. His wife and daughter were then both with him. The wife was one of the Grand Seignior's sisters, seemingly about thirty, and a wonderful fine woman. The daughter was about sixteen, of such exquisite beauty and lovely features, as were sufficient to charm the greatest

prince in the world.* W he perceived them, the Pophar, who natu ly abhorred the Turks, kept off, as if he were treating privately with some merchants. But I, being young and inconsiderate, stood gazing, though at a respectful distance, at the bassa's beautiful daughter, from no other motive but mere curiosity. She had her eyes fixed on me and my companions at the same time, and, as I supposed, on the same account. Her dress was so magnificent, and her person so charming, that I thought her the most beautiful creature I had ever seen in my life. If I could have foreseen the troubles which that short interview was to cost both the Pophar and myself, I should have chosen rather to have looked on the most hideous monster. I observed that the young lady, with a particular sort of emotion, whispered something to an elderly woman that attended her, and that this last did the same to a page, who immediately went to two natives of the place, whom the Pophar used to hire to carry his things; this was to inquire of them who we were. They,

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N.B.—The bassa of Grand Cairo is one of the greatest officers in the Turkish empire, and the most independent of any subject in Turkey. It is customary for the sultans to give their daughters in marriage to such persons; but they are often disliked by their husbands, on account of their imperious behaviour.

as appeared by the event, told them that I was a young slave lately bought by the Pophar. After a while, the bassa with his train went away, and I, for my part, thought no more of the matter. The next day, as the Pophar and I were walking in one of the public gardens, a little elderly man like an eunuch, with a most beautiful youth along with him, having dogged us to a private part of the walks, came up to us, and addressing themselves to the Pophar, asked him what he would take for his young slave, pointing at me, because the bassa desired to buy him. The Pophar seemed to be more surprised at this unexpected question, than I ever observed him at anything before, which confirmed me more and more in the opinion of the kindness he had for me. But soon coming to himself, as he was a man of great presence of mind, he said very calmly, that I was no slave, nor a person to be sold for any price, since I was as free as he was. Taking this for a pretext to enhance the price, they produced some oriental pearls, with other jewels of immense value, and bid him name what he would have, and it should be paid immediately, adding, that I was to be the companion of the bassa's son, where I might make my fortune for ever, if I would go along with them. The Pophar persisted in his first answer, and said he had no power over me: they alleged

I had been bought as a slave but a little before in the Grand Seignior's dominions, and they would have me. Here I interposed, and answered briskly, that though I had been taken prisoner by the chance of war, I was no slave, nor would I part with my liberty but at the price of my life. The bassa's son, for so he now declared himself to be, instead of being angry at my resolute answer, replied with a most agreeable smile, that I should be as free as he was; making at the same time the most solemn protestations by his holy Alcoran, that our lives and deaths should be inseparable. Though there was something in his words the most persuasive I ever felt, yet considering the obligations I had to the Pophar, I was resolved not to go; but answered with a most respectful bow, that though I was free by nature, I had indispensable obligations not to go with him, and hoped he would take it for a determinate answer. I pronounced this with such a resolute air, as made him see that there was no hope. Whether his desire was more inflamed by my denial, or whether they took us for persons of greater note than we appeared to be, I cannot tell, but I observed he put on a very languishing air, with tears streaming down his cheeks, which moved me to a degree I cannot express. I was scarce capable of speaking, but cast down my eyes and

stood as immoveable as a statue. This seemed to revive his hopes; and recovering himself a little, with a trembling voice he replied—"Suppose it be the bassa's daughter you saw yesterday that desires to have you for her attendant, what will you say then?" I started at this, and casting my eyes on him more attentively, I saw him swimming in tears, with a tenderness enough to pierce the hardest heart. I looked at the Pophar, who I saw was trembling for me, and feared it was the daughter herself that asked me the question. I was soon put out of doubt; for she, finding she had gone too far to go back, discovered herself, and said I must go along with her or one of us must die.*—I hope your Reverences will

* Love adventures are not the design of these memoirs, as will appear by the rest of his life; otherwise this account of the bassa's daughter had like to have made me lay down my pen, without troubling myself to write any further remark. But, when I considered the man is no fool, let him be what he will, nor could design to embellish his history by this extraordinary adventure, so like the former, and just upon the back of it, I am inclined to believe he wrote the matter of fact just as it happened. More unaccountable accidents than this have happened to some men.

The amorous temper of the Turkish ladies, especially at Grand Cairo, where the women are the most voluptuous in the world, and the surprising beauty of this young man, who, the secretary says, has the noblest presence he ever saw, even at that age, might easily charm a wanton giddy

excuse this account I give of myself, which ı should have drawn from me, though it is l true, but your express commands to t whole history of my life. The perplexity in cannot be imagined. I considered she Turk, and I a Christian; that my deat certainly be the consequence of such a rasl were I to engage in it; that whether she co me in her father's court, or attempted t with me, it was ten thousand to one we

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girl at the first sight. Besides, she was informe a slave, and might think she could have purchased her private gallant; or might be encouraged in lustful elderly woman that attended her. Suc have been done before now; but when she came ı the tempting object, and found him to be somethi noble than she expected, her passion might thereby the highest pitch.

Extraordinary beauty in either sex is oftentime misfortune, since it frequently leads them into ve follies, and even disasters. What will not heedless when fired with flattery or charms? 'Tis no new women to fall in love at first sight, as well as men as unequal terms, in spite of all reasons and consi to the contrary. I believe there may be men in t as charming in the eyes of women, as ever the fa appeared to the men. The almost incredible cat caused by her beauty are so far from being fabul besides the account Homer gives of her, there is e oration of the famous Isocrates, "De laudibus before Alexander the Great's time, which gives amazing account of the effects of her beauty tha

both be sacrificed: neither could the violence of such a sudden passion ever be concealed from the bassa's spies. In a word, I was resolved not to go; but how to get off was the difficulty. I saw the most beautiful creature in the world all in tears before me, after a declaration of love, that exceeded the most romantic tales; youth, love, and beauty, and even an inclination on my side, pleaded her cause. But at length the consideration of the endless miseries I was likely to draw on the young lady, should I comply with what she desired, prevailed above all other. I was

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does. He says, she was ravished for her beauty by the great and wise Theseus, when she was but a girl. She was afterwards courted by all the Grecian princes; and, after her marriage, was carried from Europe into Asia by the beautiful Paris, which kindled the first war that is recorded in history to have been made in those parts of the world. Yet, notwithstanding that false and fatal step, her beauty reconciled her to her husband. The sight of some men may have as violent effects on women.

It is possible the young lady would have been very angry with any one who should have persuaded Signor Gaudentio to do as he did; yet in effect it was the greatest kindness: for this very lady, some time after, became mistress of the whole Ottoman empire. Whereas, if she had run away with him, as the violence of her passion suggested, they had both of them been inevitably miserable. Notwithstanding all these reasons, I should not have believed this story, if I had not examined some other facts, which, he said, happened to him at Venice, as incredible as this, and found them to be really true.

resolved to refuse, for her sake more than
own, and was just going to tell her so on
knees, with all the arguments my reason
suggest to appease her, when an attendant
running in haste to the other person, who
also a woman, and told her the bassa was co
that way. She was roused out of her lethar
this. The other woman immediately snatche
away, as the Pophar did me; and she had
time to call out, with a threat—"Think bett
it, or die." I was no sooner out of her sight
I found a thousand reasons for what I did,
than I could think of before, while the encha
object was before my eyes. I saw the madne
that passion which forced the most char
person of the Ottoman empire, capable b
beauty to conquer the Grand Seignior himse
make a declaration of love, so contrary to
nature and modesty of her sex, as well a
quality and dignity, and ready to sacrifice h
putation, the duty she owed her parents, her lib
perhaps her life, for an unknown person, wh
been a slave but some time before. I saw, o
other hand, that had I complied with the
charmer's proposal, I must have run the ri
losing my religion, or life, or rather both, w
dreadful chain of hidden misfortunes, likely
company such a rash adventure. While I

ken up with these thoughts, the wise Pophar, er reflecting a little upon what had happened, d me, this unfortunate affair would not end so, t that it might cost us both our lives, and somehing else that was more dear to him. He feared o violent a passion would draw on other extremes; especially considering the wickedness of the people, and the brutal tyranny of their government: however, he was resolved not to give me up but with his life, if I would but stand to it myself: adding, that we must make off as fast as we could, and, having so many spies upon us, use policy as well as expedition. Accordingly he went down directly to the port, and hired a ship in the most public manner, to go for Cyprus, paid the whole freight on the spot, and told them they must necessarily sail that evening. We should actually have done so, had not our companions and effects obliged us to return to Grand Cairo; but instead of embarking for Cyprus, he called aside the master of the vessel, who was his acquaintance, and for a good round sum, privately agreed with him to sail out of the port, as if we were really on board, while the Pophar hired a boat for us at the other end of the town, in which we went that night directly for Grand Cairo. As soon as we were arrived there, we inquired how long it would be before the bassa returned to that city. They told us it would be

about a fortnight at soonest; this gave the Pophar time to pay off his house, pack up his effects, and get all things ready for his great voyage; but he still had greater apprehensions in his looks than ever I remarked in him. However, he told us, he hoped the affair would end well. In five days' time all things were in readiness for our departure. We set out a little before sunset, as is customary in those countries, and marched but a slow pace whilst we were near the town, to avoid any suspicion of flight. After we had travelled thus about a league up the side of the river Nile, the Pophar leading the van, and the rest following in a pretty long string after him, we met five or six men coming down the river-side on horseback, whose fine turbans and habits showed they were pages, or attendants on some great person. The Pophar turned off from the river, as if it were to give them way; and they passed on very civilly without seeming to take any further notice of us. I was the hindmost but one of our train, having staid to give our dromedaries some water. Soon after these came two ladies riding on little Arabian jennets, with prodigious rich furniture, by which I guessed them to be persons of quality, and the others gone before to be their attendants. They were not quite over against where I was, when the jennet of the younger of the two ladies began to

ırt and start at our dromedaries, and became so ruly, that I apprehended she could scarce sit ɑ. At that instant, one of the led dromedaries ning pretty near, that and the rustling of its ding, so frighted the jennet, that he gave a ınd all on a sudden, and being on the inside of towards the river, he ran full speed towards the ge of the bank, where, not being able to stop his eer, he flew directly off the precipice into the er, with the lady still sitting him; but the vio- ıce of the leap threw her off two or three yards o the water. It happened very luckily that ere was a little island just by where she fell, and r clothes keeping her up for some minutes, the eam carried her against some stakes that stood st above the water, which catched hold of her thes, and held her there. The shrieks of the ıer lady brought the nighest attendants up to ; but those fearful wretches durst not venture o the river to her assistance. I jumped off my omedary with indignation, and throwing off my se garment and sandals, swam to her, and with ıch difficulty getting hold of her hand, and sing her garments from the stakes, I made a ift to draw her across the stream, till I brought r to land. She was quite senseless for some ıe; I held down her head, which I had not yet ked at, to make her disgorge the water she had

swallowed; but I was soon struck with a double surprise, when I looked at her face, to find it was the bassa's daughter, and to see her in that place, whom I thought I had left at Alexandria. After some time, she came to herself, and looking fixedly on me a good while, her senses not being entirely recovered, at last she cried out—"O Mahomet, must I owe my life to this man!" and fainted away. The other lady, who was her confidant, with a great deal of pains brought her to herself again; we raised her up, and endeavoured to comfort her as well as we could. "No," says she, "throw me into the river once more; let me not be obliged to a barbarian for whom I have done too much already." I told her in the most respectful terms I could think of, that Providence had ordered it so, that I might make some recompence for the undeserved obligations she had laid on me; that I had too great value for her merit, ever to make her miserable, by loving a slave, such as I was, a stranger, a Christian, and one who had indispensable obligations to act as I did. She startled a little at what I said; but after a short recollection answered —"Whether you are a slave, an infidel, or whatever you please, you are one of the most generous men in the world. I suppose your obligations are on account of some more happy woman than myself; but since I owe my life to you, I am resolved not

to make you unhappy, any more than you do me. I not only pardon you, but am convinced my pretensions are both unjust, and against my own honour." She said this with an air becoming her quality: she was much more at ease when I assured her I was engaged to no woman in the world; but that her memory should be ever dear to me, and imprinted in my heart till my last breath. Here ten or a dozen armed Turks came upon us full speed from the town, and seeing the Pophar and his companions, they cried out—"Stop, villains! we arrest you in the name of the bassa." At this we started up to see what was the matter, when the lady, who knew them, bid me not be afraid; that she had ordered these men to pursue me, when she left Alexandria. That hearing we had fled off by sea she pretended sickness, and asked leave of her father to return to Cairo, there to bemoan her misfortune with her confidant; and was in those melancholy sentiments, when the late accident happened to her. That she supposed these men had discovered the trick we had played them in not going by sea, and on better information had pursued us this way. So she dismissed them immediately. I was all this while in one of the greatest agonies that can be expressed, both for fear of my own resolutions and hers: so I begged

her to retire, lest her wet clothes should endanger her health. I should not have been able to pronounce these words, if the Pophar had not cast a look at me, which pierced me through, and made me see the danger I was in by my delay. Her resolutions now seemed to be stronger than mine. She pulled off this jewel your Reverences see on my finger, and just said, with tears trickling down her beautiful cheeks—"Take this, and adieu!" She then pulled her companion away, and never looked at me more. I stood amazed, almost without life or motion in me, and cannot tell how long I might have continued so, if the Pophar had not come and congratulated me for my deliverance. I told him I did not know what he meant by deliverance, for I did not know whether I was alive or dead, and that I was afraid he would repent his buying me, if I procured him any more of these adventures. "If we meet with no worse than these," says he, "we are well enough; no victory can be gained without some loss." So he awakened me out of my lethargy, and commanded us to make the best of our way.

Though the Pophar was uneasy to be out of the reach of the fair lady and the faithless Turks, yet he was not in any great haste in the main, the proper time for his great voyage not being yet come. There appeared a gaiety in his countenance

that seemed to promise us a prosperous journey. For my own part, though I was glad I had escaped my dangerous enchantress, there was a heaviness lay on my spirits, which I could give no account of; but the thoughts of such an unknown voyage, and variety of places, dissipated it by degrees. We were eleven in number, five elderly men, and five young ones, myself being a supernumerary person. We were all mounted upon dromedaries, which were very fine for that sort of creature; they are something like camels, but less, and much swifter; they live a great while without water, as the camels do, which was the reason they made use of them, for the barren sands they were to pass over; though they have the finest horses that can be seen in their own country. They had five spare ones to carry provisions, or to change, in case any one of their own should tire by the way. It was upon one of these five that I rode: we went up the Nile leaving it on our left hand, all the way, steering our course directly for Upper Egypt. I presume your Reverences know, that the river Nile divides Egypt into two parts lengthways, descending from Abyssinia with such an immense course, that the Ethiopians said it had no head; and running through the Hither Ethiopia, pours down upon Egypt, as the Rhine does through the Spanish

Netherlands, making it one of the richest countries in the universe. We visited all the towns on that famous river upwards, under pretence of merchandising: but the true reason of our delay was, because the Pophar's critical time for his great voyage was not yet come. He looked at his ephemeris and notes almost every hour, the rest of them attending his nod in the most minute circumstances. As we approached the upper parts of Egypt, as nigh as I could guess, over against the deserts of Barca, they began to buy provisions proper for their purpose; but particularly rice, dried fruits, and a sort of dried paste that served us for bread. They bought their provisions at different places to avoid suspicion; and I observed they laid up a considerable quantity, both for their dromedaries and themselves: by which I found we had a long journey to make. When we came over against the middle coast of the vast desert of Barca, we met with a delicate clear rivulet, breaking out of a rising part of the sands, and making towards the Nile. Here we alighted drank ourselves, and gave our dromedaries to drink as much as they would: then we filled all our vessels, made on purpose for carriage, and took in a much greater proportion of water than we had done provisions.—I forgot to tell your Reverence that at several places as we passed, they dis

mounted and kissed the ground with a very superstitious devotion, and scraped some of the dust, which they put into *golden urns*, which they had brought with them on purpose, letting me do what I pleased all the while. This sort of devotion I then only guessed, but found it to be true afterwards, was the chief occasion of their coming into those parts; though carried on under the pretence of merchandising. They did the same in this place; and when all were ready, the Pophar, looking on his papers and needle, cried—"*Gaulo Benim*," which I was informed, was as much as to say—"Now, children, for our lives;" and immediately, as he had steered south all along before, he turned short on his right hand due west, across the vast desert of Barca, as fast as his dromedary could well go. We had nothing but sands and sky before us, and in a few hours were almost out of danger of any one's attempting to follow us.

Being thus embarked, if I may say so, on this vast ocean of sand, a thousand perplexing thoughts came into my mind, which I did not reflect on before. Behold me in the midst of the inhospitable deserts of Africa, where whole armies* had often

* Ancient histories give us several instances of a great number of persons, and even whole armies, who have been lost in the sands of Africa. Herodotus, in "Thalia," says that Cambyses, the son of Cyrus the Great, in his expedi-

perished. The further we advanced the more our danger increased. I was with men, who were not only strangers to myself, but to all the world beside; ten against one: but this was not all; I was persuaded now they were heathens and idolaters; for beside their superstitious kissing the earth in several places, I observed they looked upwards to the sun, and seemed to address their orisons to that planet, glorious indeed, but a planet and a creature nevertheless. Then I reflected on what the Pophar said when he bought me, that I was not likely to return. "It is possible," thought I, "I am destined for a human sacrifice to some heathen god in the midst of this vast desert." But not seeing any arms they had, either offensive or defensive, except their short goads to prick on their dromedaries, I was a little easy: I had privately provided myself with two pocket-pistols, and was resolved to defend myself

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tion against the Ethiopians, was brought to such straits, in those vast deserts, that they were forced to eat every tenth man before they could get back again. The other army which he sent to destroy the temple of Jupiter Hammon, was entirely overwhelmed and lost in the sands.—HERODOT. *Thalia.* The idolaters imputed it as a punishment for his impiety against Jupiter, but it was for want of knowing the danger. I suppose very few are ignorant of the contrivance of Marius, the Roman general, to get over the sands to Capsa, to seize Jugurtha's treasure, which he thought secure.—SALLUST. *De Bello Jugurthin.*

ill the last gasp. But when I considered that unparalleled justice and humanity I had experienced in their treatment of me, I was a little comforted. As for the difficulty in passing the deserts, I reflected that their own lives were as much in danger as mine; that they must have some unknown ways of passing them over, otherwise they would never expose themselves to such evident danger.

I should have told your Reverences, that we set out a little before sun-set, to avoid the heats, June the 9th, 1688; the moon was about the first quarter, and carried on the light till nigh dawn of day; the glittering of the sands, or rather pebbly gravel, in which there were abundance of shining stones like jewels or crystal, increased the light, that we could see to steer our course by the needle very well. We went on at a vast rate, the dromedaries being very swift creatures; their pace is more running than galloping, much like that of a mule; that I verily believe, from six o'clock in the evening till about ten the next day, we ran almost an hundred and twenty Italian miles; we had neither stop nor let, but steered our course in a direct line, like a ship under sail. The heats were not nigh so insufferable as I expected; for though we saw nothing we could call a mountain in those immense Bares, yet the sands, or at least

the way we steered, was very high ground; that as soon as we were out of the breath of the habitable countries, we had a perpetual breeze blowing full in our faces; yet so uniform, that it scarce raised any dust: partly because, where we passed, the sands were not of that small dusty kind, as in some parts of Africa, which fly in clouds with the wind, overwhelming all before it, but of a more gravelly kind; and partly from an imperceptible dew, which, though not so thick as fog, moistened the surface of the ground pretty much. A little after nine next morning, we came to some clumps of shrubby trees, with a little moss on the ground instead of grass: here the wind fell, and the heats became very violent. The Pophar ordered us to alight and pitch our tents, to shelter both ourselves and dromedaries from the heats. Their tents were made of the finest sort of oiled cloth I ever saw, prodigiously light and portable, yet capable of keeping out both rain and sun. Here we refreshed ourselves and beasts till a little after six; when we set out again, steering still directly west, as nigh as I could guess. We went on thus for three days and nights without any considerable accident, only I observed the ground seemed to rise insensibly higher, and the breezes not only stronger, but the air itself much cooler. About ten the third day, we saw some more clumps

of trees on our right hand, which looked greener and thicker than the former, as if they were the beginning of some habitable vale, as in effect they were. The Pophar ordered us to turn that way, which was the only turning out of our way we had yet made. By the cheerfulness of their countenances, I thought this might be the beginning of their country; but I was very much mistaken: we had a far longer and more dangerous way to go, than what we had passed hitherto. However, this was a very remarkable station of our voyage, as your Reverences will find by the sequel. As we advanced, we found it to open and descend gradually; till at length we saw a most beautiful vale, full of palms, dates, oranges, and other fruit trees, entirely unknown in these parts, with such a refreshing smell from the odoriferous shrubs, as filled the whole air with perfumes;* we rode into the thickest of it as fast as we could, to enjoy the inviting shade. We eased our dromedaries, and took the first care of them; for on them all our safeties depended. After we had refreshed ourselves, the Pophar ordered every one to go to sleep as soon as he could,

* The prodigious fertility of Africa, in the vales between the deserts and the skirts of it, for a great breadth towards the two seas, is recorded by the best historians; though the ridge of it, over which our author was conducted, and other particular tracts, are all covered with sands.

since we were like to have but little the three following days. I should have told your Reverences, that as soon as they alighted, they fell down flat on their faces and kissed the earth, with a great deal of seeming joy and ardour, which I took to be a congratulation for their happy arrival at so hospitable a place, but it was on a quite different account. I was the first who awoke after our refreshment; my thoughts and fears, though much calmer than they had been, would not suffer me to be so sedate as the rest. Finding the hour for departing was not yet come, I got up, and walked in that delicious grove, which was so much the more delightful, as the deserts we had passed were dreadful and horrid: I passed on, descending towards the centre of the vale, not doubting but, by the greenness and fragrance of the place, I should find a spring of water. I had not gone far, but I saw a most delicate rill, bubbling out from under a rock, forming a little natural basin, from whence it ran gliding down the centre of the vale, increasing as it went, till in all appearance it might form a considerable rivulet, unless it were swallowed up again in the sands. At that place the vale ran upon a pretty deep descent, so that I could see over the trees and shrubs below me almost as far as my eyes could reach; increasing or decreasing in breadth as the hills of sands, for now they

eared to be hills, would give it leave. Here I the most delightful prospect that the most ly imagination can form to himself: the sun- nt hills of sand on each side, made the greens ɛ still more charming; but the singing of ımerable unknown birds, with the different ts and perfumes exhaling from the aromatic ıbs, rendered the place delicious beyond expres- ı. After I had drank my fill, and delighted self with those native rarities, I saw a large ı come out of the grove, about two hundred es below me, going very quietly to the spring to : when he had drank, he whisked his tail two or ɜe times, and began to tumble on the green ss. I took the opportunity to slip away back my companions, very glad I had escaped so: y were all awake when I came up, and had n in great concern for my absence. The ɔhar seemed more displeased that I had felt ı, than ever I saw him; he mildly chid me for osing myself to be devoured by wild beasts: when I told them of the water and the lion, y were in a greater surprise, looking at one ther with a sort of fear in their looks, which I ɜrpreted to be for the danger I had escaped; it was on another account. After some words heir own language, the Pophar spoke aloud in *ıgua Franca*:—"I think," says he, "we may

let this young man see all our ceremonies, especially since he will be soon out of danger of discovering them, if he should have a mind to do it." At this they pulled out their stores, some of their choicest fruits, a cruise of rich wine, some bread, a burning glass, a thurible,* perfumes, and other instruments commonly used in the heathen sacrifices. I looked aghast at this strange sight, which was such as I had never observed in them before, and began to apprehend that I was now really designed for a human sacrifice† to some infernal god or other: but when I compared the Pophar's late words with what I saw, I scarce doubted of it, and was contriving with myself to sell my life as dearly as I could. The Pophar ordered us to bring the dromedaries and everything along with us, for fear, as he said, they should be devoured by wild beasts. We descended

* A vessel to hold incense.

† Our author's fears were not vain, considering the preparatives he saw, and other circumstances. Besides, it is well known, the ancient Africans, particularly the Getulians and Lybians, and even the Carthaginians, made use of human sacrifices to appease their deities. Bochart, in the second part of his "Geographia Sacra," proves, beyond question, that the Carthaginians were part of the people of Canaan, driven out by Joshua, who used to sacrifice their children to Moloch, &c. Even in Hannibal's time, when they were grown more polite, they sent privately children to Tyre, for a sacrifice to Hercules.

wards the centre of the vale, where I saw the untain. They went on a great way lower into e vale, till it began to be very steep; but we und a narrow way made by art, and not seemg to have been very long unfrequented, which as more surprising, because I took the place to e uninhabited, and even inaccessible to all but hese people. We were forced to descend one by ne, leading our dromedaries in our hands: I took particular care to be the hindmost, keeping at a little distance from the rest, for fear of a surprise. They marched down in a mournful kind of procession, observing a most profound silence all the while. At length we came into the finest natural amphitheatre that it is possible to describe. There was nothing but odoriferous greens and sky to be seen, except downwards right before us, where we had a most delicious prospect over that glorious vale, winding a little to the right, till it was intercepted by the collateral hills. At the upper part of the amphitheatre, where the break of the hill made that agreeable esplanade, there stood an ancient pyramid, just after the manner of those in Egypt, but nothing near so big as the least of them. In the front of it that faced the vale, the steps were cut out in the form of an altar, on which was erected a statue of a venerable old man, done to the life, of the finest polished

marble, or rather some unknown stone of infinitely more value. Here, I had not the least doubt, but that I was to be sacrificed to this idol. The Pophar seeing me at a distance, called to me to come and see their ceremonies. Then I thought it was time to speak or never. "Father," said I, "since you give me leave to call you so, I am willing to perform all your commands, where the honour of the supreme God is not called in question; but I am ready to die a thousand deaths rather than give his honour to another. I am a Christian, and believe one only God, the supreme Being of all beings, and Lord of the universe; for which reason I cannot join with you in your idolatrous worship. If you are resolved to put me to death on that account, I here offer my life freely. If I am to be made a part of your infernal sacrifice, I'll defend myself to the last drop of my blood, before I will submit to it." He answered me with a smile, rather than with any indignation, and told me, when I came to be better acquainted with them, I should find they were not so inhuman as to put people to death, because they were of a different opinion from their own; that this was only a religious ceremony they performed to their deceased ancestors,* and if I had not a mind to assist

* The earliest accounts of Egypt, from whence these people come, tell us that they had a great veneration for

at it, I might sit down at what distance I pleased.

[*Secretary.*—The Inquisitors were extremely pleased with the first part of his discourse, wherein he showed such courage in defence of his religion, and resolution to die rather than join in their idolatrous worship; but all had like to have been dashed again by the second part, which made one of the Inquisitors interrupt his narration, and asked him the following question:—

Inquisitor.—I hope you do not think it unlawful to persecute, or even put to death, obstinate heretics, who would destroy the religion of our forefathers, and lead others into the same damnation with themselves. If treason against one's prince may be punished with death, why may not treason against the King of heaven be punished with the like penalty? Have a care you do not cast reflections on the Holy Inquisition.

Gaudentio.—Reverend Fathers! I only relate

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their deceased ancestors. See the third part of the Bishop of Meaux's "Universal History," quoted above. Diodorus Siculus, who lived in the beginning of Augustus's reign, says of the Egyptians, '*τὸ περὶ τὰς ταφὰς μαλιστα οπουδάζειν*,' they were particularly diligent about their sepulchres, or in the worship of their dead. The same superstition reigns still among the Chinese, whom I shall show afterwards to have been a colony of Egyptians, notwithstanding that China and Egypt are so far distant from each other.

bare matter of fact, as it was spoken by the mouth of a heathen, ignorant of our holy mysteries; I have all the reason in the world to extol the justice of the Holy Inquisition: nor do I think, but in such cases mentioned by your Reverences, it may be lawful to use the utmost severities to prevent greater evils. But it argued a wonderful moderation in the Pophar, which I found to be his real sentiments, not unbecoming a Christian in such circumstances, where it did not tend to the destruction of the whole.—But in this, as in all other matters, I submit to your decisions.

Secretary.—I interposed in his favour, and put the Inquisitors in mind, that there was nothing but what was just in his answers: and we ourselves only used those rigours in the last extremity, to prevent greater mischiefs; so they bid him read on.]

When the Pophar had said this, he and the rest of them fell down on their faces, and kissed the earth: then, with the burning-glass, they kindled some odoriferous woods; put the coals in the thurible with the incense, and incensed the idol or statue: that done, they poured the wine on the altar; set bread on the one side, and fruits on the other; and having lighted two little pyramids of most delicious perfumes at each end of the great pyramid, they sat them down round

the fountain, which I supposed was conveyed by art under the pyramid,* and issued out in the middle of the amphitheatre. There they refreshed themselves, and gathered the fruits which hung round us in the grove, eating of them very heartily, and inviting me to do the like. I made some difficulty at first, fearing it might be part of the sacrifice; but they assuring me all was but a civil ceremony, I joined them, and did as they did. The Pophar turned to me and said—"My son, we worship one most high God, as you do: what we did just now, was not that we believe any deity in that statue, or adored it as a God; but only respect it as a memorial and in remembrance of our great ancestor, who heretofore conducted our forefathers to this place, and was buried in this pyramid.† The rest of our fore-

* The ancient Egyptians had a strange fondness for building pyramids; whether they were for the same end as the tower of Babel—that is, to make themselves a name—or for other ends, we cannot tell. The great pyramid is more ancient than all the rest, insomuch that the best authors do not know when to fix its date, some saying it was built by Mœris, their first king, others by Cecrops Lector. But if the account the Pophar gives of its origin, at the next station, be true, it was built before there was any king in Egypt. The river Nile was conveyed by art under the great pyramid.

† One of the ends of building the pyramids was certainly for burying-places for some great men.

fathers, who died before they were forced to leave this valley, are buried all around us; that is the reason we kissed the ground, not thinking it lawful to stir the bones of the dead. We did the same in Egypt, because we were originally of that land: our particular ancestors lived in that part which was afterwards called Thebes.* The time will not permit me to acquaint you, at present, how we were driven out of our native country to this place, and afterwards from this place to the land we are now going to, but you shall know all hereafter. The bread, fruits, and wine we laid on the altar,† as they are the chief support of our being, so we leave them there as a testimony, that the venerable old man whose statute you see, was, under God, the author and father of our nation."

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* Thebes, once the most famous city in Egypt, having an hundred gates, &c., was the No Amon, or Diasposis, of the ancients.—BOCHART. *Phaleg.*, lib. 4. Tacitus says, that in the time of Germanicus, there was remaining an inscription in the Egyptian language, signifying, *Habitasse quondam* (Thebis) *septingenta millia hominum ætate militari*—that there were once seven hundred thousand inhabitants in Thebes fit to bear arms.—TACIT. *Annal.*, lib. 2.

† This is certainly rank idolatry, notwithstanding the Pophar calls it but a civil ceremony. Thus the worship the Chinese pay to their dead, and allowed by the Jesuits, was said by them to be but a pious civil ceremony, though it was like this, or rather more superstitious. See the condemnation of it by Pope Clement XI.

This said, he told us it was time to make the best of our way; so they all got up, and having kissed the ground once more, the five elderly men scraped a little of the earth, and put it in fine golden vessels with a great deal of care and respect. After refreshing ourselves again, we made our provision of fruits and water, and leading our dromedaries up the way we came down, mounted and set out for the remainder of our journey.

We were now past the Tropic of Cancer,* as I found by our shadows going southward; and went on thus a little, bending towards the west again, almost parallel to the tropic, the breezes increasing rather stronger than before, so that about midnight it was really cold. We gave our dromedaries water about sun-rising, and refreshed ourselves a little; then set out with a new vigour at a prodigious rate; still the breezes fell between nine and ten; however, we made a shift to go on, because they came again about noon: between three and four was the hottest time of all. Besides,

* When persons are beyond that tropic, at mid-day the shadows of things are towards the south, because the sun is then north of us:

Miranturque umbras transire sinistras.

They might have passed the tropic before, since it runs over part of the desert of Barca, not much southward of Egypt; but it seems they steered westward for some time.

going now parallel to the tropic, we travelled on the hot sands, a very little descending; whereas, when we pointed southwards towards the line, we found the ground to be insensibly rising upon us;* but as we went on these almost flats, if it had not been that we were almost on the ridge of Africa, which made it cooler than one can well believe, it had been impossible to bear the heats. When we rested, we not only pitched our tents for ourselves and dromedaries, but the sands were so hot, that we were forced to lay things under our feet to preserve them from burning. Thus we travelled through those dismal deserts for four days, without sight of any living creature but ourselves. Sands and sky were all that presented themselves to our view. The fatigue was the greatest I ever underwent in my life. The fourth day, about eight in the morning, by good fortune for us, or else by the prudent forecast of the Pophar, who knew all

* His observations are just, since all the new philosophers allow the earth to be spheroidal and gibbous towards the equator. Whoever, therefore, goes by land, either from the north or south towards the equator, must ascend. This seems to be a very natural reason why those immense Bares are not so excessive hot. The highest mountains are considerably nigher the sun than the low lands, yet excessive cold in the hottest climates; in the vales the rays of the sun are cooped in, and doubled and trebled by refraction and reflection, &c. The same air put in a turbulent motion will be hot, and in a direct one cold.

ions, we saw another vale towards the right
vith some straggling trees here and there,
seeming nigh so pleasant as the first; we
) it with all our speed, and had much ado
the heats till we came to it. We alighted
ately, and led our dromedaries down the
descent till we could find a thicker part of
e first trees were thin and old, as if they
t moisture enough to keep them alive: the
was but just covered over with a little sun-
noss, without any sign of water, but our
vas not yet gone. At length, as we de-
l, the grove increased every way, the trees
rge, with some dates here and there, but
good as in the other. We rested a little,
en continued to descend for some time, till
ne into a very cool and thick shade. Here,
phar told us, we must stay two or three
perhaps longer, till he saw his usual signs
oceeding on his journey; and bid us be
of our water, for fear of accidents. We
our dromedaries as before; for ourselves,
uld scarce take anything, we were so
d, wanting rest more than meat and drink.
phar, ordering us some cordial wines they
ong with them for that purpose, told us, we
sleep as long as we would; only bid us be
) cover ourselves well, for the nights were

long, and even cold about midnight. We were all soon asleep, and did not wake till four the next morning. The Pophar, solicitous for all our safeties as well as his own (for this was the critical time of our journey), was awake the first of us. When we were up and had refreshed ourselves, which we did with a very good appetite, he told us we must go upon the sands again to observe the signs. We took our dromedaries along with us for fear of wild beasts, though we saw none, walking gently up the sands, till we came to a very high ground.

We had but a dreary prospect, as far as our eyes could carry us, of sun-burnt plains, without grass, stick, or shrub, except when we turned our backs to look at the vale where we had lain all night, which we saw spread and extended itself a vast way. He assured us, the notes left for rules by his ancestors, mentioned a spring in that vale below us, which running lower became a rivulet; but that, either by an earthquake, or some flood of sand, it was quite choked up, running under ground, without any one's knowing whether it broke out again, or was entirely swallowed up.* He said, also, that by the most ancient accounts of

* Geographers agree that rivers, and even great lakes, in Africa, sink under ground, and are quite lost without any

›fathers, the sands were not in their times so
ous to pass as they are now, or of such vast
* but had fruitful vales much nearer one
: than at present. He added, that he
earnestly to see the signs he wanted for
ling on our way, since there was no
; till they appeared; and that, according
emphemeris and notes, they should appear
:his time, unless something very extraor-
happened. This was about eight in the
g, the ninth day after we set out for the
. He was every now and then looking
ard, or south-west, with great solicitude in
ks, as if he wondered he saw nothing; at
he cried out, with great emotions of joy—
:oming!—Look yonder," says he, "towards
.th-west, as far as your eyes can carry you,

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utlets. The vast depth of the strata of sand seems
›per to swallow them up there, than in other parts
'orld.

.ere seems to be a natural reason for what he says;
e vast sands, or hills of gravel, were undoubtedly
:he general deluge, as probably all the lesser strata
›f gravel were. Yet great part of them must have
'ered with slime, or mud, for several years after the
›ome thinner, some thicker, and consequently more
.d productive accordingly. Nevertheless the violent
the sun still render them more dry and barren, and,
obability, these deserts will increase more and more,
ne country is not cultivated.

and see what you can discover." We told him we saw nothing but some clouds of sand, carried round here and there like whirlwinds. "That is the sign I want," continued he; "but mark well which way it drives." We said it drove directly eastward, as nigh as we could guess. "It does," says he; then turning his face westwards, with a little point of the south—"All those vast deserts," says he, "are now in such a commotion of storms and whirlwinds, that man and beast will soon be overwhelmed in the rolling waves of sands." He had scarce said this, but we saw, at a vast distance, ten thousand little whirlspouts of sand, rising and falling with a prodigious tumult and velocity* eastward, with vast thick clouds of sand and dust following them. "Come," says he, "let us return to our resting-place, for there we must stay, till

* Though, in the vast ocean between the tropics, where promontories do not intervene, the winds are generally easterly, yet there is a perpetual west wind blows into Guinea. There are vast rains at the solstices between the tropics, as the accounts of those parts declare; though, at that time of the year, more beyond the line than on this side of it. It is not to be questioned, but in such violent changes, particularly before those rains, there must be furious hurricanes of wind and sand, enough to overwhelm whole armies and countries. The most incredible part of this narration is, how they could travel at all under the tropic, in the summer solstice; only, as he says, the ground being very high and open, it must draw air.

to see further how matters go." As this appeared lower to me than any of the rest, and being possessed with a great idea of the knowledge of the man, I made bold to ask him, what was the cause of this sudden phenomenon: he told me, that about that full moon there always fell prodigious rains,* coming from the western part of Africa, on this side the equator, and driving a little south-west for some time at first, but afterwards turning almost south, and crossing the line till they came to the source of the Nile; in which parts they fell for three weeks or a month together, which was the occasion of the overflowing of that river:† but that on this side the equator, it only rained about

* Naturalists agree, that beyond the line there are great rains at that season. It is possible they may begin on this side, being driven by the perpetual west winds into Guinea, and then by natural causes turn towards the line and southern tropic.

† The causes of the overflowing of the river Nile, unknown to most of the ancients, are now allowed to be the great rains falling in June and July about the line and the southern tropic, and the melting of the snow on the Mountains of the Moon lying in that tract. None can wonder there should be snow in those hot climates, who have heard of the Andes or Cordillerias bordering on Peru. Our Italy is very hot, yet the Alps and Apennines are, three parts of the year, covered with snow. The Nile overflows in August, which seems to be a proper distance of time for the waters to come down to Egypt, such a vast way off from the cause of it. There is a river in Cochin China, and elsewhere, that overflows in the same manner.

fifteen days, preceded by those whirlwinds and clouds of sand, which rendered all that tract impassable, till the rains had laid them again. By this time we were come down to our resting-place, and though we did not want sleep or refreshment, yet we took both; to have the cool of the evening to recreate ourselves after so much fatigue, not being likely to move till the next evening at soonest.

At five in the evening, the Pophar called us up to go with him once more to the highest part of the desert, saying he wanted one sign yet, which he hoped to have that evening, or else it would go hard with us for want of water, our provision of it being almost spent; and there were no springs in the deserts that we were to pass over, till we came within a long day's journey of the end of our voyage. However, he scarce doubted but we should see the certain sign he wanted this evening; on which account there did not appear such a solicitude in his countenance as before: for though he was our govenor, or captain, and had the respectful deference paid to him, yet he governed us in all respects as if we were his children, with all the tenderness of a father, as his name imported; though none of the company were his real children. If there were any signs of partiality, it was in my favour, always expressing the most endearing

ıderness for me, which the other young men, ɜtead of taking any dislike at, were really pleased th. No brothers in the world could be more ving to one another than we were. The elderly en took delight in seeing our youthful gambols ith one another: it is true their nature is, of the ro, a little more inclined to gravity than that of e Italians, who are no light nation; yet their avity is accompanied with all the serenity and ıeerfulness imaginable, and I thought then at ır first acquaintance, that I had never seen such ı air of a freeborn people in my life; as if they ıew no other subjection but what was merely ial. When we came to the high ground, we could e the hurricanes play still; but what was more onderful, very few effects of that aërial tumult ime our way, but drove on almost parallel to the uator: the air looked like a brown dirty fog, wards the east and south-east; all the whirlinds tending towards those parts: it began after me time to look a little more lightsome towards e west; but so, as if it were occasioned by a ore strong and settled wind. At length we perived, at the farthest horizon, the edge of a progious black cloud, extending itself to the southɜst and western points, rising with a discernible otion, though not very fast. We saw plain ough, by the blackness and thickness of it, that

it prognosticated a great deal of rain. Here they all fell prostrate on the earth; then raising up their hands and eyes towards the sun, they seemed to pay their adorations to that great luminary. The Pophar, with an audible voice, pronounced some unknown words, as if he were returning thanks to that planet for what he saw. At this I stepped back, and kept myself at a distance; not so much for fear of my life, as before, as not to join with them in their idolatrous worship. For I could not be ignorant now, that they had a wrong notion of God, and if they acknowledged any, it was the sun: which in effect is the least irrational idolatry people can be guilty of.* When they

* All idolatry being a worship of creatures, instead of the one Supreme God, must be irrational. But it is certain, and well attested by ancient history, that the Eastern nations worshipped the sun; probably it was the first idolatrous worship that was in the world. The great benefits all nature receives from his influence; the glorious brightness of his rays; the variety, yet the constant tenor of his motions, might induce ignorant people to believe him to be of a superior nature to other creatures, though it is evidently certain, he is limited in his perfections, and consequently no god. It is true, the ancient Egyptians, from whom these people sprung, as will be seen afterwards, worshipped the sun in the most early times. There was a priest of the sun in the patriarch Joseph's time. And the Egyptians were some of the first astronomers in the world, contending for antiquity with the Chaldeans. Though both the Chaldeans and Egyptians had their knowledge from the de-

had done their orisons, the Pophar turned to me, and said—"I see you won't join with us in any of our religious ceremonies; but I must tell you," continued he, "that cloud is the saving of all our lives; and as that great sun," pointing to the luminary, "is the instrument that draws it up, as indeed he is the preserver of all our beings, we think ourselves obliged to return our thanks to him." Here he stopped, as if he had a mind to hear what I could say for myself. I was not willing to enter into disputes, well knowing that religious quarrels are the most provoking of any; yet I thought myself obliged to make profession of my belief in the supreme God, now I was called upon to the professed worship of a false deity. I answered with the most modest respect I was capable of, that that glorious planet was one of the physical causes of the preservation of our beings, and of the production of all things; but that he was produced himself by the most high God, the first cause and author of all things in heaven and earth: the sun only moving by his

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scendants of Shem, or his father Noah, who, by the admirable structure of the ark, appears to have been master of very great sciences. I say the Egyptians, being so much addicted to astronomy, it is probable that glorious luminary was the chief object of their worship. They did not worship idols and beasts till long afterwards. See the learned BOCHART'S *Phaleg. in Misrain.*

order, as an inanimate being, incapable of hearing our prayers, and only operating by his direction. However, I offered to join with him in returning my best thanks to the most high God, for creating the sun, capable by his heat to raise that cloud for the saving our lives. Thus I adapted my answer, as nigh to his discourse as I could, yet not so as to deny my faith. For I could not entirely tell what to make of them as yet; since I observed, they were more mysterious in their religious ceremonies, than in anything else;* or rather, this was the only thing they were reserved in. He pondered a good while on what I said, but at length he added—"You are not much out of the way: you and I will talk this matter over another time;" so turned off the discourse; I supposed it to be because of the young men standing by us, who he had not a mind should receive any other notions of religion, but what they had been taught. It was sunset by the time we came down to the

* This agrees with all ancient accounts of the first people of Egypt; witness their emblems, hieroglyphics, &c. Most of the ancient fables, under which so many mysteries were couched, did not first spring from the Greeks, though improved by them; but from the Egyptians and Chaldeans, who at first held a communication of sciences with one another, but grew to emulosity afterwards. The wonderful things the Egyptian magi did, in imitation of the miracles wrought by Moses, show they were great artists.

rove. We had some small flights of sand, caused y an odd commotion in the air, attended with ttle whirlwinds, which put us in some apprehenions of a sand-shower; but he bid us take courage, ince he could not find in all his accounts, that the urricanes or rains ever came, in any great quanity, as far as we were, the nature of them being to rive more parallel to the equator: but he was ure we should have some; and ordered us to itch our tents as firm as we could, and draw out ll our water-vessels, to catch the rain against all ccidents. When this was done, and we had eaten ur suppers, we recreated ourselves in the grove, andering about here and there, and discoursing bout the nature of these phenomena. We did ot care to go to rest so soon, having reposed ourelves so well that day, and having all the following ight and the next day to stay in that place. The rove grew much pleasanter as we advanced into ; there were a great many dates and other fruits, he natural produce of Africa, but not quite so ich as in the first grove.

I made bold to ask the Pophar, how far that rove extended, or whether there were any inhaitants. He told me, he could not tell anyning of either. That it was possible the grove ight enlarge itself different ways, among e winding hills, since his accounts told him,

there had been a rivulet of water, though now swallowed up; but he believed there were no inhabitants, since there was no mention made of them in his papers. Nor did he believe any other people in the world, besides themselves, knew the way or would venture so far into those horrid inhospitable deserts. Having a mind to learn whether he had any certain knowledge of the longitude, which creates such difficulties to the Europeans, I asked how he was sure that was the place, or by what rule he could know how far he was come, or where he was to turn to right or left, He stopped a little at my questions; then, without any apparent hesitation—"Why," said he, "we know by the needle, how far we vary from the north or south point, at least till we come to the tropic;* if not, we can take the meridian and the height of the sun, and knowing the time of the year, we can tell how near we approach to or are off the equator."—"Yes," said I; "but as there is

* Experimental philosophy tells us, that the needle is of little use in navigation when under the line, but lies fluctuating, without turning to any point of itself, because, as some suppose, the current of the magnetic effluvia, flying from pole to pole, has there its longest axis, as the diameter of the equator is longer than the axis of the world. But whether this has the same effect on the needle by land, as it has by sea, we must have more certain experiments to know, though it is probable it may.

ıt meridians every step you take, how can
l how far you go east or west, when you
her way in parallel lines* to the tropic or
ıator." Here he stopped again, and either
ıot make any certain discovery, or had not
l to let me into the secret. The first was
kely; however, he answered readily enough,
ıid—"You please me with your curious
ɔns, since I find you are sensible of the
ty. Why," continued he, "all the me-
ve have is to observe how far our drome-
go in an hour, or any other space of time:
:e we go much about the same pace; we
o stops in our way, but what we know of,
esh ourselves or so, for which we generally
so much time.† When we set out from
we went due west; our beasts gain so
miles an hour; we know by that how far
more west than we were.‡ If we decline

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herever we stand, we are on the summit of the globe
ıpect to us. Whoever, therefore, thinks to go due west,
to the equator, or east, will not do so, but will cut the
ong-run, because he makes a greater circle. These
erefore, when they thought they went due west, were
hing to the line more than they were aware of, and,
ng the structure of the earth to be spheroidal, went
all the way, bating some small inequalities.
ıis must be understood according to the foregoing

t first, it seems to be easier to find out the longitude

to the north or south, we know, likewise, how many miles we have advanced, in so many hours, and compute how much the declination takes off from our going due west. And though we cannot tell to a demonstrative exactness, we can tell pretty nigh." This was all I could get out of him at that time, which did not satisfy the difficulty. I afterwards asked him, how they came to find out this way, or to venture to seek out a habitation unknown to all the world beside. He answered, "For liberty, and the preservation of our laws." I was afraid of asking any further, seeing he gave such general answers. By this time it was prodigiously dark, though full moon.* We had some little gusts of wind that startled us a little; and it lightened at such a rate as I never saw in my life. And although it was towards the horizòn, and drove side-ways of us, yet it was really terrible to see;

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by land than by sea, because we may be more certain how far we advance. At sea there are currents, and tides, and settings-in of the sea, which makes the ship go aslant more or less insensibly. As yet there has been no certain rule found to tell us how far we advance due east or due west. The elevation of the pole, or the height of the sun, shows us how far we decline to the north or south; but we have no certain rule for east or west.

* The full moon, about the summer solstice, generally brings rain, and the overflowing of the Nile is now known to be caused by the vast rain in the regions near the equator.

the flashes were so thick, that the sky was almost in a light fire. We made up to our tents as fast as we could; and though we had only the skirts of the clouds over us, it rained so very hard, that we had our vessels soon supplied with water, and got safe into our shelter. The thunder was at a vast distance, but just audible, and, for our comfort, drove still to the eastward. I do not know in what dispositions the elderly men might be, being accustomed to the nature of it; but I am sure I was in some apprehension, fully persuaded, if it had come directly over us, nothing could withstand its impetuosity. I had very little inclination to rest, whatever my companions had; but pondering with myself, both the nature of the thing, and the prodigious skill these men must have in the laws of the universe, I staid with impatience waiting the event.

I was musing with myself on what I had heard and seen, not being able yet to guess with any satisfaction what these people were, when an unexpected accident was the cause of a discovery which made me see they were not greater strangers to me than I was to myself. The weather was stifling hot, so that we had thrown off our garments to our shirts, and bared our breasts for coolness sake; when there came a prodigious flash or rather blaze of lightning, which struck full

against the breast of one of the young men opposite to me, and discovered a bright gold medal hanging down from his neck, with a figure of the sun engraved on it, surrounded with unknown characters; the very same, in all appearance, I had seen my deceased mother wear about her neck, and since her death I carried with me for her sake. I asked the meaning of that medal, since I had one about me, as it appeared, of the very same make. If the Pophar had been struck with lightning, he could not be in greater surprise than he was at those words.—"You one of those medals!" said he; "how, in the name of wonder, did you come by it?" I told him my mother wore it about her neck from a little child; and with that pulled it out of my pocket. He snatched it out of my hands with a prodigious eagerness, and held it against the lightning perpetually flashing in upon us. As soon as he saw it was the same with the other, he cried out—"Great Sun, what can this mean?" Then asked me again, where I had it? how my mother came by it? who my mother was? what age she was of when she died? As soon as the violence of his ecstacy would give me leave, I told him my mother had it ever since she was a little child; that she was the adopted daughter of a noble merchant in Corsica, who had given her all his effects when my

father married her; that she was married at thirteen; and I being nineteen, and the second son, I guessed she was towards forty when she died. "It must be Isiphena," cried he, with the utmost ecstasy, "it must be she." Then he caught me in his arms, and said: "You are now really one of us, being the grandson of my father's daughter, my dear sister Isiphena." The remembrance of whom made the tears run down the old man's cheeks very plentifully. "She was lost at Grand Cairo about the time you mention, together with a twin sister, who, I fear, is never to be heard of." Then I reflected I had heard my mother say, she had been informed, the gentleman who had adopted her for his daughter had bought her, when she was a little girl, of a Turkish woman of that place; that, being charmed with the early signs of beauty in her, and having no children, he adopted her for his own. "Yes," said the Pophar, "it must be she; but what is become of the other sister? For," said he, "my dear sister brought two at one unfortunate birth, which cost her her life." I told him I never heard anything of the other.

Then he acquainted me that his sister's husband was the person who conducted the rest to visit the tombs of their ancestors, as he did now: that the last voyage, he took his wife with him,

who, out of her great fondness, had teazed him and importuned him so much to go along with him, that, though it was contrary to their laws, he contrived to carry her, disguised in man's clothes, like one of the young men he chose to accompany him in the expedition; that, staying at Grand Cairo till the next season for his return, she proved with child of twins; and, to his unspeakable grief, died in childbed. That when they carried her up to Thebes to be interred with her ancestors, of which I should have a more exact information by and by, they were obliged to leave the children with a nurse of the country, with some Egyptian servants to take care of the house and effects: but before they came back, the nurse, with her accomplices, ran away with the children, and, as was supposed, murdered them, rifled the house of all the jewels and other valuable things, and were never heard of afterwards. But it seems they thought it more for their advantage to sell the children, as we find they did by my mother; but what part of the world the other sister is in, or whether she be at all, is known only to the great Author of our being. "However," continued he, "we rejoice in finding these hopeful remains of your dear grandmother, whose resemblance you carry along with you. It was that gave me such a kindness for your

person the first time I saw you, methought, perceiving something I had never observed in any other race of people. But," said he, "I deprive my companions and children here of the happiness of embracing their own flesh and blood, since we all sprung from one common Father, the author of our nation, with whom you are going to be incorporated once more." Here we embraced one another with a joy that is inexpressible. Now all my former fears were entirely vanished: though I had lost the country where I was born, I found another, of which I could no ways be ashamed, where the people were the most humane and civilised I ever saw, and the soil the finest, as I had reason to hope, in the world. The only check to my happiness was that they were infidels. However, I was resolved not to let any consideration blot out of my mind that I was a Christian. On which account, when the Pophar would have tied the medal about my neck, as a badge of my race, I had some difficulty in that point, for fear it should be an emblem of idolatry, seeing them to be extremely superstitious. So I asked him, what was the meaning of the figure of the sun, with those unknown characters round about it. He told me the characters were to be pronounced *Omabim*, i. e., "The Sun is the Author of our being," or more literally, "The Sun is our

it prognosticated a great deal of rain. Here they all fell prostrate on the earth; then raising up their hands and eyes towards the sun, they seemed to pay their adorations to that great luminary. The Pophar, with an audible voice, pronounced some unknown words, as if he were returning thanks to that planet for what he saw. At this I stepped back, and kept myself at a distance; not so much for fear of my life, as before, as not to join with them in their idolatrous worship. For I could not be ignorant now, that they had a wrong notion of God, and if they acknowledged any, it was the sun: which in effect is the least irrational idolatry people can be guilty of.* When they

* All idolatry being a worship of creatures, instead of the one Supreme God, must be irrational. But it is certain, and well attested by ancient history, that the Eastern nations worshipped the sun; probably it was the first idolatrous worship that was in the world. The great benefits all nature receives from his influence; the glorious brightness of his rays; the variety, yet the constant tenor of his motions, might induce ignorant people to believe him to be of a superior nature to other creatures, though it is evidently certain, he is limited in his perfections, and consequently no god. It is true, the ancient Egyptians, from whom these people sprung, as will be seen afterwards, worshipped the sun in the most early times. There was a priest of the sun in the patriarch Joseph's time. And the Egyptians were some of the first astronomers in the world, contending for antiquity with the Chaldeans. Though both the Chaldeans and Egyptians had their knowledge from the de-

which I made you last night, and that you may not be like the rest of the ignorant world, who know not who their forefathers and ancestors were;* whether they sprung from brutes or barbarians is all alike to them, provided they can but grovel on the earth, as they do. You must know, therefore, as I suppose you remember what I told you at our first station, that we came originally from Egypt. When you asked me, how we came to venture through these inhospitable deserts, I told you, it was for liberty, and the preservation of our laws; but as you are now found to be one of us, I design to

* It would certainly be a great satisfaction to most nations to know from what race of people, country, or family they sprung originally. This ignorance is owing chiefly to the Barbari Tramontani,† and other Northern nations, who have from time to time over-run the face of Europe, leaving a mixture of their spawn in all parts of it; so that no one knows whether he came originally from Scythia or Asia, from a civilised nation, or from the greatest brutes; and though wars and invasions have destroyed or interchanged the inhabitants of most countries, yet this man's observation is a just censure of the neglect of most people, with respect to their genealogy and knowledge of their ancestors, where they have been settled in a country for several ages. But there are matters of greater moment in this man's relation, true or false, which lead us into some curious remains of ancient history.

† Signor Rhedi being an Italian, one cannot wonder he speaks so contemptibly of the Northern people; the Italians call them all Barbari.

give you a more particular account of your origin. Our ancestors did originally come from Egypt, once the happiest place in the world; though the name of Egypt, and Egyptians, has been given to that country, long since we came out of it: the original name of it was Mezzoraim,* from the first man that peopled it, the father of our nation; and we call ourselves Mezzoranians from him. We have a tradition delivered down to us from our first ancestors, that when the earth first rose out of the water,† six persons, three men and three women,

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* The original name of Egypt was Misraim, from Misraim, Mesoraim, or Metsoraim, as the learned Bochart explains it, lib. iv. of "Geograph. Sacra in Misraim," Mr. Du Pin's "History of the Old Test.," c. vi., and others. All ancient authors agree that it was once the richest and happiest country in the world, flourishing with plenty, and even learning, before the patriarch Abraham's time. There is a very remarkable fragment of Eupolemus, an ancient heathen writer, taken from the Babylonian monuments, preserved by Eusebius, lib. ix. "Preparat. Evan." The words are: "Βαβυλωνίους λέγειν πρῶτον γενέσθαι Βῆλον, ὃν εἶναι Κρόνον ἀδελφὸν του Μεσραὶμ πατρὲς Αἰγυπτίων." The whole fragment, in our mother tongue, signifies, that according to the Babylonians, the first was Belus, the same with Kronos, or Saturn; from him came Ham or Cham, the father of Chanaam, brother to Mesraim, father of the Egyptians.

† This is an obscure notion of Noah's flood, known to all nations, at least the Eastern, as appears by the oldest remains, of which see Bochart on that article, lib. 1. "The earth rose out of the water," or the waters sunk from the earth. These people might mistake something of that

e along with it; either sent by the supreme ity to inhabit it, or produced by the Sun.* at Mezzoraim, our first founder, was one of se six; who, increasing in number, made choice the country now called Egypt,† for the place his habitation, where he settled with sixty of his ldren and grand-children, all whom he brought ng with him, governing them as a real father, l instructing them to live with one another as

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loubted and ancient tradition; but Misraim could not be orant of the flood, his father Ham having been in the , whether ignorance or other motives made his posterity y in the account; but it is evident the ancients had a ion of the general deluge, as may easily be proved by remains of heathen authors bearing testimony to the ipture account of it.

* The ancient Egyptians thought men, as well as insects, e produced out of the slime of the Nile, by the heat of sun, and called themselves Aborigines, as several other ions did. Though this wise man is inclined to think they e created by God, as it is evident and certain they were; since we see one single insect cannot be produced without ause, it is nonsense, as well as impossible, to imagine an nite series of men and animals could be produced with- a separate cause: on which account Atheism is one of most foolish and absurd notions in the world.

† Herodotus tells us, the Egyptians pretended to be the t inhabitants of the earth, though the Ethiopians con- ded with them for antiquity. I must quote the words in in, out of Laurenzo Valla's translation, because I have not in Greek: "*Omnium hominum priores se extitisse itrabantur.* They esteemed themselves," says he, "to e been the first of all men."—HERODOT., lib. ii., *Euterpe.*

brothers of one and the same family.* He was a peaceable man, abhorring the shedding of blood,† which he said would be punished by the supreme Ruler of the world: extremely given to the search

* It is certain from Bochart, and other learned authors, that the Egyptian Government, as well as that of most nations, was at first patriarchial, till Nimrod founded the first kingdom or empire in the world, whose example others followed, according to their power. However, the Patriarchal Government was soon broke in upon in Egypt, since they had kings in Abraham and Isaac's time, as we learn from the Old Testament.—*See* BOCHART's *Geographia Sacra.*

† The celebrated Bishop of Meaux, in Part iii. of his "Universal History," gives us a wonderful description of the justice and piety of the first Egyptians, who had such a horror of shedding man's blood, that they punished their criminals after they were dead; which was as much *in terrorem*, considering their superstitious reverence for their deceased friends and parents, as if they had been punished when alive. The reason why the ancient moral heathens abhorred the shedding of blood might be, that Noah's sons having lived before the deluge, knew that the wickedness of the world was the cause of that dreadful judgment; and shedding of blood being the first crime punished by God, they might take warning by such terrible examples, though the impiety of some nations soon obscured this innate light of nature, particularly the descendants of Ham; all but this Misraim; who, with his family, by all accounts, first peopled Egypt; and they were noted for justice and knowledge. It will be made evident in the subsequent remarks, that these Hicksoes were the descendants of wicked Chanaan, or Cush, who destroyed the peaceable state of the first Egyptians, and introduced idolatry among them; which made great numbers of them fly into other parts of the world to save themselves.

f sciences, and contemplation of the heavens.* t was he who was the first inventor of all our arts, nd whatever is useful for the government of life prung from him. Though his grandson Thaoth† ather excelled him, particularly in the more

* The same learned Bishop of Meaux, and other histoians, assure us, as it is a thing well known to all the earned, that arts and sciences were brought to very great erfection in the earliest times in Egypt. Moses was nstructed in the sciences of the Egyptians. Triptolemus, he founder of agriculture, came out of Egypt. Bacchus, he inventor of wine, according to the ancients, came out of Egypt, or Libya, which borders upon it; though it was irst learned from Noah. Pythagoras, and other learned nen, went into Egypt, to be instructed by the priests, &c. Herodotus says the same of himself.

† This Thaoth, the famous philosopher of the Egyptians, was before Mercury, or Trismegistus: though some take him to be the same. All allow him to be extremely ancient, but cannot fix the time when he lived. Historians murder his name at a strange rate. Bochart calls him Ta-autus, ib. ii., cap. 12. Clemens Alex., lib. vi., "Strom.," says, he wrote forty-two books of astrology, geography, physic, policy, theology, religion, and government. Joseph Ben Gorion, "De Divisione Gentium," calls him Tutis; some call him Theut; others Teut, Taut, Thoth, &c. But according to this man his name was Tha-oth. It is certain, however, that he was the great master of the Egyptians, but derived his learning from Noah, who might have the knowledge of arts and sciences from the Antediluvian world, or from the columns of Seth, which Josephus says, contain the principles of astrology, and were erected before the flood by the nephews of Seth, one of which columns, as he says, remained in Syria in his time.—JOSEPH., *Ant.*, lib. ii., c. 2.

sublime sciences. Thus our ancestors lived four hundred years, increasing and spreading over all the land of Egypt, and abounding with the blessings of peace and knowledge; without guile or deceit, neither doing or fearing harm from any; till the wicked descendants of the other men, called Hicksoes,* envying their happiness, and the rich-

* The same Josephus, lib. ii., "Contra Appion," says, that Hycksoes or Hycloes, an old Egyptian word, signifies Βασιλεῖς ποιμένας, King Shepherds, or King of Beasts, given them by the native Egyptians, as a name of disgrace and contempt. It is out of all controversy that there was a great revolution in Egypt, about four hundred years after the flood, or a little before Abraham's time. Monsieur Du Pin makes the time from the flood to Abraham's birth three hundred and fifty years, and about four hundred to his being called by God. It is certain, also, there were kings in Egypt in Abraham's time. It is probable these kings were the Hicksoes, or king shepherds, who altered the government of the ancient Egyptians, and continued about five kings' reigns. For when the Patriarch Joseph called his father and brethren into Egypt, he bid them ask the land of Goshen to inhabit, because, said he, all shepherds are an abomination to the Egyptians. By which it appears the shepherds were lately driven out. In all likelihood these were the kings who introduced idolatry and the adoration of brute beasts among the Egyptians, for which reason they called them *king shepherds*, or *king beasts*. The great Bochart, in his "Phaleg," looks upon this revolution in Egypt to have been before Abraham's time, and so far from being a fiction, that he says in express words—"*Caslucos et Capthoreos*" (whom he proves to be the people of Colchos, for all it is so far from Egypt), "*ex Ægypto migrasse certum est ante Abrahami tempora.*" "It is certain," says he, 'the Caslucos

s of their country, broke in upon them like a rent, destroying all before them, and taking ssession of that happy place our ancestors had dered so flourishing. The poor innocent Mez-anians, abhorring, as I said, the shedding of od, and ignorant of all violence, were slain like eep all over the country, and their wives and ughters violated before their eyes. Those their rciless enemy spared, were made slaves to work d till the earth for their new lords."

[*Secretary.*—Here the inquisitors interrupted m, and asked him whether he thought it unlaw-l in all cases to resist force by force, or whether e law of nature did not allow the Mezzoranians resist those cruel invaders even to the shedding blood; as also to punish public malefactors th death for the preservation of the whole. eir intent was, as they are cautious of any new inions, to know whether he might not be a Dog-atiser, and advance some erroneous notions, her by holding that to be lawful, which was not ; or denying things to be lawful, which really y be allowable by the light of nature.

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l Capthoræi went out of Egypt before Abraham's time."—CHART, *Phaleg.*, lib. iv., c. 31. Herodotus, in "Euterpe," s, that the people of Colchos were originally Egyptians, ugh some say they went back some ages after, and settled Palestine, and were called after that Philistines.

Gaudentio.—Doubtless they might lawfully have resisted, even to the shedding of blood in that case, as public criminals may be put to death. I only acquaint your Reverences with the notions peculiar to these people. As for the punishment of their criminals, your Reverences will see, when I come to their laws and customs, that they have other ways and means of punishing crimes, as effectual as putting to death; though living entirely within themselves, free from all mixture and commerce with other people, they have preserved their primitive innocence in that respect to a very great degree.

Inquisitor.—Go on.]

The Pophar continuing his relation, added: "But what was most intolerable, was that these impious Hicksoes forced them to adore men and beasts, and even insects, for gods, nay, and some to see their children offered in sacrifice to those inhuman deities.* This dreadful inundation fell at first only on the lower parts of Egypt, which was then the most flourishing. As many of the distressed inhabitants as could escape their cruel

* These Hicksoes, being in all appearance the descendants of the wicked Chanaan, or Cush, were so abominably impious as to sacrifice human victims and children to their false gods; and even were the first authors of all impiety and idolatry.

hands, fled to the upper parts of the country, in hopes to find there some little respite for their misfortunes. But, alas! what could they do? they knew no use of arms: neither would their laws suffer them to destroy their own species, so that they expected every hour to be devoured by their cruel enemies. The heads of the families in such distress were divided in their councils, or rather they had no counsel to follow; some of them fled in the neighbouring deserts, which you have seen are very dismal, on both sides of the upper part of that kingdom; they were dispersed like a flock of sheep scattered by the ravenous wolves. The consternation was so great, that they were resolved to fly to the farthest parts of the earth, rather than fall into the hands of those inhuman monsters. The greatest part of them agreed to build ships, and try their fortune by sea. Our great father Mezzoraim had taught them the art of making boats,* to cross the branches of the Great

* It is highly probable the Egyptians had the knowledge of shipping long before the Greeks, whose first ship was Argo, built by Jason to fetch the golden fleece from Colchos. The first notion of shipping was undoubtedly taken from the ark. The Egyptians were necessitated to make use of boats, by reason of the annual overflowing of the river Nile, and to pass the different branches into which that famous river divides itself in the Lower Egypt. The Sidonians, whom Bochart proves to be the descendants of

River [Nile]; which some said he had learne being preserved in such a thing from a ter flood that overflowed all the land.* Which ins ment of their preservation they so impro afterwards, that they could cross the Lesser S without any difficulty. This being resolved they could not agree where to go: some bei resolved to go by one sea, some by the othe However, they set all hands to work, so that in year's time they had built a vast number of vessels, trying them backwards and forwards along the coast, mending what was deficient, and improving what they imagined might be for their greater security. They thought now, or at least their eagerness to avoid their enemies made them think, they could go with safety all over the main sea. As our ancestors had chiefly given themselves to the study of arts and sciences, and the knowledge of nature, they were the most capable of such enterprises of any people in the world.

Chanaan, had the use of shipping, as he also proves, before the children of Israel departed out of Egypt.

* In all appearance this must have been Noah's flood, which it is much to be regretted Signor Rhedi passes over in his remarks.

† Egypt is bounded on one side by the end of the Mediterranean, on the other side by the Red Sea, dividing it from Arabia; this he calls the Lesser Sea, as being much narrower than the Mediterranean.

But the apprehension of all that was miserable being just fresh before their eyes, quickened their industry to such a degree, as none but men in the like circumstances could have a just idea of. Most of these men were those who had fled in crowds from Lower Egypt. The natural inhabitants of the upper parts, though they were in very great consternation, and built ships as fast as they could, yet their fears were not so immediate, especially seeing the Hicksoes remained yet quiet in their new possessions. But news being brought them, that the Hicksoes began to stir again, more swarms of their cruel brood still flocking into that rich country, they resolved now to delay the time no longer, but to commit themselves, wives and children, with all that was most dear and precious, to the mercy of that inconstant element, rather than trust to the barbarity of their own species. They who came out of the Lower Egypt were resolved to cross the Great Sea,* and with immense labour

* This Great Sea, as distinguished from the Less, must be the Mediterranean. Those who fled by that sea must be those who went to Colchos; they could not go by land over the isthmus, because the Hicksoes poured in upon that way. We must not suppose they went all the way by sea to Colchos, quite round by the Straits of Hellespont. They must cross the end of the Mediterranean, and go by land the shortest way they could, till they came to the borders of the Euxine Sea. It is almost incredible that men should go so

were forced to carry their materials partly by land, till they came to the outermost branch of the Nile, since their enemies coming over the Isthmus, though they hindered them from going out of their country by land, unless by the deserts, yet had not taken possession of that part of the country. It is needless to recount their cries and lamentations at their leaving their dear country. I shall only tell you that they ventured into the Great Sea, which they crossed, and never stopped

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far to seek an habitation. But Bochart says, it is certain the people of Colchos came out of Egypt; they must, therefore, have been driven out by some terrible enemies. You will say, Why may not this first revolution in Egypt, which Bochart speaks of, have been made by the great Semiramis, wife to Ninus, the son of Nimrod? It is answered, in the first place, because Josephus calls the first invaders of Egypt Βασιλεῖς ποιμένας, *king shepherds*, which cannot agree with the great heroine Semiramis. 2ndly, Because it is not credible, notwithstanding the contrary opinion of most historians, that Ninus, the husband of Semiramis, could be so early as they make him to be, *i. e.* the son of Nimrod, but some other Ninus, long after him. For, though Semiramis conquered Egypt, and afterwards lost her army against the Ethiopians, this could not be so soon after the flood; because historians describe that army to consist of three hundred thousand men, instructed in discipline after a military manner, armed with warlike chariots, &c., as were the Ethiopians against her, and even superior to her,—I say it is not credible such great arm ies could be raised so soon after the flood, if she was daughter-in-law to Nimrod the great hunter, who was the son of Cush, and great grandson to Noah.

till they came to another sea,* on the sides of which they fixed their habitation, that they might go off again in case they were pursued. This we learned from the account of our ancestors, who met with some of them that came to visit the tombs of their deceased parents, as we do; but it is an immense time since, and we never heard any more of them. The other part, who were much the greater number, went down the Lesser Sea,† having built their ships on that sea; they never stopped or touched on either side, till they came to a narrow part of it,‡ which led them into the vast ocean: there they turned off to the left, into

* That is, the Euxine Sea.

† That is, the Red Sea. There were several other revolutions in Egypt, as, by the Ethiopians, after Sermiramis was conquered; who were expelled again, either by the great Sesostris, of whom Herodotus relates such famous exploits; or a little before by his predecessor. The Canaanites also, who were driven out of Palestine by Joshua, conquered part of it, as we shall see afterwards. Long after that, it was subdued by Nabacodonosor, who destroyed the renowned city of Thebes, with her hundred gates.—BOCHART *in Ninive.* Then the Persians under Cambyses, the son of Cyrus the Great. In fine, the Romans made a province of it in Augustus's time. Strabo says of that famous city of Thebes—"*νυνὶ δὲ κωμηδὸν συνοικεῖται.*" "At present," he says, "it is but a poor village."

Atque vetus Thebe centum jacit obtruta portis.—JUVEN. Sat. 15.

‡ This must be the Straits of Babelmandel, which let them into the vast Eastern Ocean.

the Eastern Sea.* But whether they were swallowed up in the merciless abyss, or carried into

* It is likely that colony was carried into China; for, let what will come of this man's relations, there are very strong reasons to believe, that the Chinese, notwithstanding the vast distance from Egypt, came originally from that country, about the time of the invasion of the *king shepherds*, which was before Jacob and his sons went into the land of Egypt. For whoever compares the account given by the learned Bishop of Meaux, in the third part of his "Universal History of the Lives and Manners of the First Egyptians, with those of the Chinese," will find them to agree in a great many points. As, 1st, their boasted antiquity; 2ndly, their so early knowledge of the arts and sciences; 3rdly, their veneration for learned men, who have the preference before others; 4thly, their policy; 5thly, their unaccountable superstition for their deceased parents; 6thly, their annually visiting the tombs of their ancestors; 7thly, their peaceable dispositions; 8thly, their religious worship. As for this last, it is well known the first Egyptians worshipped the sun long before the gods Apis, and Isis, and Anubis were introduced among them by their idolatrous invaders. And the Chinese, to this day, worship the *material heaven*, as is seen in the condemnation of the Jesuits by Clement XI. Lastly, the use of pyramids in Egypt, which were like ancient idols among the Chinese. See the account of them* in Moreri.† The only difficulty is to know how they got from Egypt to China, which is not so insuperable as people may imagine. It is certain the Egyptians, as has been remarked, had a very early knowledge of navigation. It is certain, also, that in those barbarous invasions, the invaders of kingdoms almost destroyed all before them. Since we find, therefore, in the most ancient histories, that there was a most terrible revolution in

* That is, the Pyramids. † Editio Clerici.

some unknown regions, we cannot tell, for they were never heard of more. Only, of late years, we heard a talk, at Grand Cairo, of a very numerous and civilised nation in the eastern parts of the world, whose laws and customs have some resemblance to ours; but who and what they are we cannot tell, since we have never met with any of them.

"The father of our nation, since we separated ourselves from the rest of the world, who was priest of the Sun at No-om* (called

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Egypt about that time made by the people, whose customs the Egyptians had in abomination, the Chinese might seek their fortune by sea, and might be carried beyond the Persian Gulf, till they came to Cochin China, from whence they might get into the main continent, and so people that vast empire, preserving their ancient laws and customs inviolable. So that whatever becomes of this man's relation, it is extremely probable the Chinese came first from Egypt.

* No-om, or No-on, signifies, in the old Mezzoranian, or old Egyptian language, the House of the Sun. Their words are made up of monosyllables, put together like the Chinese, which is another reason why the Chinese ought to be looked upon as a colony of the Egyptians. *Vide* the remarks on the foregoing part of this relation. The patriarch Joseph married the daughter of the priest of On, which several learned men say is the same with Heliopolis, or City of the Sun. From *No* comes the Egyptian *Nomes*, or divisions of the country, which the great Bochart, in his "Phaleg," says is an Egyptian, not a Greek word, though *Dynasty* is Greek.—BOCHART, lib. iv.,

afterwards by those miscreants No-Ammon,* because of the temple of Hammon, was not asleep in this general consternation; but did not as yet think they would come up so high into the land. However, he thought proper to look out for a place to secure himself and family in case of need. He was the descendant, in a direct line, from the great Tha-oth; and was perfectly versed in all the learned sciences of his ancestors. He guessed there must certainly be some habit-

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c. 24. Hence, very likely, came the Nomades and Numidæ, from their wandering, and frequently changing their habitation, or names. The first and most ancient of all nations lived thus.

* That is, the house or temple of Ham, or Hammon; or Charnoon, or Chum, as Bochart varies it. This Ham was the Tyrian Jupiter, and in this place was afterwards situated the great city of Thebes, as has been observed before, called by the Greeks Diospolis, or the city of Jupiter. Cadmus, who was of Thebes, in Palestine, being driven out from thence by Joshua, built it; but was driven out from it, and forced to retire to Tyre, from whence he conducted a colony of Tyrians, or banished Canaanites, into Bœotia, where he built Thebes also, or rather the citadel of Thebes, called Cadmeia. *Vide* Bochart, in "Cadmus" and "Hermione," which last, the same author says, came originally from Mount Hermon in Palestine; and as that word in the Canaanean language signifies a serpent, from hence arose the fable of the serpent's teeth turning into men. The temple of Jupiter-Ammon, or Hammon, in Africa, was built by the Chinani, who spread themselves from Egypt into Libya.

ıble country beyond those dreadful sands that ıurrounded him, if he could but find a way to it, vhere he might secure himself and family, at east till those troubles were over; for he did not ıt that time think of leaving his native country 'or good and all. But, like a true father of his ɔeople, which the name of Pophar implies, he vas resolved to venture his own life, rather than :xpose his whole family to be lost in those dismal leserts. He had five sons and five daughters narried to as many sons and daughters of his leceased brother.* His two eldest sons had even grandchildren, but his two youngest sons as then had no children. He left the government and care of all to his eldest son, in case he himself should miscarry; and took his two youngest sons, who might be best spared, along with him. Having provided themselves with water for ten days, with bread, and dried fruits, just

* It is certain that the ancients, particularly the Eastern nations, married their nigh relations, as well as the Jews, to keep up their names or tribes; but we do not find in history that they married their own sisters, till the Persian kings, who were condemned for it by the Greeks. The Egyptians, under the Ptolemies, followed that barbarous custom, though they began with Ptolemy Lagus, one of the captains of Alexander; the Yncas, in America, did the same, not to profane their blood, as they said, with other mixtures.

enough to subsist on, he was resolved to try five days' journey end-ways through these sands, and if he saw no hopes of making a discovery that time, to return again before his provisions were spent, and then try the same method towards another quarter. In short, he set out with all secrecy, pointing his course directly westward, the better to guide himself, he came to the first grove that we arrived at, in a little more time than we took up in coming thither. Having now time enough before him, and seeing there was water and fruits in abundance, he examined the extent of that delicious vale; he found it was large enough to subsist a great many thousands, in case they should increase and be forced to stay there some generations, as in effect they did. After this he laid in provisions as before, with dates and fruits of the natural produce of the earth, finer than ever were seen in Egypt, to encourage them in their transmigration, and so set out again for his native country. The time prefixed for his return was elapsed by his stay in viewing the country; so that his people had entirely given him up for lost. But the joy for his unexpected return, with the promising hopes of such a safe and happy retreat, made them unanimously resolve to follow him. Wherefore, on the first news of the Hicksoes being in motion again, they

packed up all their effects and provisions as privately as they could; but particularly all their monuments of arts and sciences left by their ancestors, with notes and observations of every part of their dear country, which they were going to leave, but hoped to see again when the storm was over. They arrived without any considerable disaster, and resolved only to live in tents till they could return to their native homes. As they increased in number, they descended further into the vale, which there began to spread itself different ways, and supplied them with all the necessaries and conveniences of life; so that they lived in the happiest banishment they could wish; never stirring out of the vale for several years, for fear of being discovered. The Pophar finding himself grow old (having attained almost two hundred years of age*), though he was hale and

* The regular lives of the first Egyptians, and these people descended from them, together with the climate, their diet of fruits and liquors, their exemption from violent passions, without being corrupted by the spurious spawn of other nations, and the like, might contribute very much to the length of their lives, and strength proportionably. The Macrobii, or long-livers, a people of Ethiopia, and a colony of the ancient Egyptians, lived to a vast age, and were called Macrobii from their long lives. See Herodotus of the Ethiopians, and what he says of their strength in the bow; one of which they sent to Cambyses, when he had denounced war against them; which bow only Smerdis, Cambyses's

strong for his years, resolved to visit his native country once more before he died, and get what intelligence he could for the common interest. Accordingly, he and two more disguised themselves, and repassed the deserts again. They just ventured at first into the borders of the country; but, alas! when he came there, he found it all overrun by the barbarous Hicksoes. All the poor remains of the Mezzoranians were made slaves; and those barbarians had begun to build habitations, and establish themselves, as if they designed never more to depart the country. They had made No-om one of their chief towns,* where they erected a temple to their Ram-God,† calling it No-Hammon,‡ with such inhuman laws and cruelties, as drew a flood of tears from his aged eyes.|| How-

brother, could bend, and for that reason was afterwards put to death by his brother out of envy.

* It seems Thebes, though afterwards such a prodigious city, was then but the head of the name of that man's family.

† Jupiter Hammon, whom Bochart proves to have been Ham or Cham, the son of Noah, was represented with a ram's head, which was held in such abomination among the first Egyptians, from whence they called the first invaders Hicksoes.

‡ No-Hammon, the house of the ram-god.

|| It is likely he means Busiridis Aras, so infamous in antiquity, or the cruel Busiris, who sacrificed his guests. Though historians do not agree about the time when Busiris lived, which shows he was very ancient, yet all agree

ever, being a man of great prudence and foresight, he easily imagined, by their tyrannical way of living, they could not continue long in that state without some new revolution. After making what observations he could, and visiting the tombs of his forefathers, he returned to the vale, and died in that place where you saw the pyramid built to his memory. Not many generations after, according as he had foreseen, the natives, made desperate by the tyrannical oppressions of the Hicksoes, were forced to break in upon their primitive laws, which forbade them to shed blood; made a general insurrection; and, calling in their neighbours around them, fell upon the Hicksoes when they least expected it, and drove them out of the country. They were headed by a brave man of a mixed race, his mother being a beautiful Mezzoranian, and his father a Sabian.* After the

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he was a monster of cruelty, and became a proverb on that account. This is a very natural reason for the Egyptians to disperse themselves into so many colonies as they did, to avoid such cruelties.

* These Sabæans were the descendants of some of the sons of Chush, or Chus, a very tall race of men, great negotiators, and more polite than the other Arabians.—BOCHART *in Seba filio Chus*, where he quotes a passage out of Agatharcides, of the handsomeness of the Sabæans:—

"Τὰσώματά ἐστι τῶν κατοικούντων ἀξιολογώτερα."

"The bodies of the inhabitants [the Sabæans] are more majestic than other men."

young conqueror had driven out the Hicksoes, he established a new form of government, making himself king over his brethren (but not after the tyrannical manner of the Hicksoes), and grew very powerful. Our ancestors sent persons from time to time to inform themselves how matters went. They found the kingdom in a flourishing condition, indeed, under the conquering Soss,* for so he was called. He and his successors made it one of the most powerful kingdoms of the earth; but the laws were different from what they had been in the time of our ancestors, or even from those the great Soss had established. Some of his successors began to be very tyrannical; they made slaves of their brothers, and invented a new religion—some adoring the sun, some the gods of the Hicksoes; so that our ancestors, as they could not think of altering their laws, though they might have returned again, chose rather to continue still

* This must be the great Sesostris, or Sesosis, of whom the learned Bishop of Meaux, as also Herodotus, says such glorious things. Though authors do not say precisely when he lived, all acknowledge him to have flourished in the earliest times. He extended his conquests over the greatest part of the East, and almost over the known world, as some say. Where his enemies were cowards, and made no resistance, he set up statues of them resembling women.—Herodot., lib. ii., *Euterpe;* Mons. De Meaux, par. iii., *Hist. Univ.* This great conqueror's name is much varied by authors.

unknown in that vale, under their patriarchal government. Nevertheless, in process of time, they increased so much, that the country was not capable of maintaining them; so that they had been obliged to return, had not another revolution in Egypt forced them to seek out a new habitation. This change was made by a race of people called Cnanim,* as wicked and barbarous in effect, but more politic, than the Hicksoes; though some said they were originally the same people, who being driven out of their own country by others more powerful than themselves, came pouring in,

* These, in all appearance, were the wicked Canaaneans, who, being to be destroyed, and driven out of Canaan by Joshua, dispersed themselves, and invaded the greatest part of the countries round about them. Bochart, in "Chanaan," proves almost demonstrably that they dispersed themselves over all the islands and seaports of Europe, Asia, and Africa. In his preface he quotes a most curious passage out of "Procopius de Bello Vandelico," of a pillar that was found in Africa, with a Phœnician or Canaanean inscription, which signifies, in Greek:—

ΗΜΕΙΣ ΕΣΜΕΝ ΟΙ ΦΕΥΓΟΝΤΕΣ ΑΠΟ ΠΡΩΣΟΠΟΥ ΙΗΣΟΥ ΤΟΥ ΛΗΣΤΟΥ ΥΙΟΥ ΝΑΥΗ.

"We are those which fled from the face of Jesus, or Joshua, the robber, the son of Nave." Eusebius, in "Chronico," has much the same; and St. Austin, in his "City of God," says that the ancient country people about Hippo, in Africa, who were the remains of the ancient Carthagenians, if you asked them who they were, would answer:—"We are originally Chanani, or Canaaneans."

not only over all the land Mezoraim, but all alon the coasts of both seas, destroying all before them with greater abominations than the Hicksoes ha ever been guilty of: in short, a faithless and mos perfidious race of men, that corrupted the inno cent manners* of the whole earth. Our forefather were in the most dreadful consternation imaginable There was now no prospect of ever returning int their ancient country. They were surrounded wit deserts on all sides. The place they were in bega to be too narrow for so many thousands, as the were increased to: nay, they did not know but th wicked Cnanim, who were at the same time th boldest and most enterprising nation under th sun,† might find them out some time or othe

* The celebrated Bochart, so often quoted, proves tha the Phœnicians, or Carthagenians, whom he also proves t have been Canaaneans, were the persons who spread idolatry, with all the tribe of the heathen gods, and thei abominable rites, over the whole world.—BOCHART *in Chanaan*. The same author says, the Phœnicians, o Chanani, invaded Egypt about that very time. This he proves directly; and that they had their Castra about Memphis, as also that Cadmus and Phœnix, whom he makes contemporary with Joshua, having fled before him, came out of Egypt afterwards, and built Thebes, in Bœtia. —See also HERODOTUS *in Euterpe*.

† Herodotus says that they sailed (even in those early days) from the Red Sea, round Africa, and came back t Egypt, through the Straits, and up the Mediterranean.— HERODOT., MELPOMENE, and BOCHART. That Hanno th

Being in this distress they resolved to seek out a new habitation; and, to that end, compared all the notes and observations on the heavens, the course of the sun, the seasons and nature of the climate, and whatever else might direct them what course to steer. They did not doubt but that there might be some habitable countries in the midst of those vast deserts, perhaps as delicious as the vale they lived in, if they could but come at them. Several persons were sent out to make discoveries, but without success. The sands were too vast to travel over without water, and they could find no springs nor rivers. At length the most sagacious of them began to reflect, that the annual overflowing of the great river Nile, whose head could never be found out, must proceed from some prodigious rains that fell southward of them about that time of the year; which rains, if they could but luckily time and meet with, might not only supply them with water, but also render the country fertile where they fell. Accordingly, the chief Pophar, assisted by some of the wisest men, generously resolved to

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elder, by order of the Senate of Carthage, sailed round the greatest parts of the world, and after his return delivered them an account of his voyage, which is called the Periplus of Hanno. He affected to be honoured as a god for it, and lived before Solomon's time.—BOCHART *in Chanaan*, lib. i., c. 37.

run all risks to save his people. They compu
the precise time when the Nile overflowed,
allowed for the time the waters must take in
scending so far as Egypt. They thought, theref
if they could but carry water enough to sup
them till they met with these rains, they wo
help them to go on further. At length, five
them set out, with ten dromedaries, carrying
much water and provisions as might serve th
for fifteen days, to bring them back again in c
there was no hopes.

"They steered their course as we did, tho
not quite so exact the first time, till they came
the place where we are now. Finding here,
their notes tell us,* a little rivulet, which is si
swallowed up by the sands, they filled th
vessels, and went up to take an observation
we did; but seeing the signs of the great hu
canes, which was our greatest encouragement
had like to have driven them into despair;
the Pophar, knowing the danger of being o
whelmed in the sands, thought of nothing
flying back as fast as he could, fearing to
swallowed up in those stifling whirlpools. T

* Those wise ancients kept records of everything
was memorable and useful for their people. If this
been the practice of the Europeans, we should not have
so many secrets of nature as we have.

apprehension made him lay aside all thoughts of succeeding towards that climate; and now his chief care was how to get back again with safety for himself and his people. But finding all continue tolerably serene where they were, they made a halt in order to make some farther observations. In the meantime, they reflected that those hurricanes must be forerunners of tempests and rain. Then they recollected that no rain, or what was very inconsiderable, ever fell in Egypt,* or for a great way south of it, till they came within the tropics; and thence concluded, that the rains must run parallel with the equator, both under it, and for some breadth on both sides, till they met the rise of the river Nile, and there caused those vast inundations, so hard to be accounted for by other people; that, in fine, those rains must last a considerable while, and probably, though beginning

* This is well known by all the descriptions of that country, the inundation of the Nile supplying the want of it, and making it one of the most fertile kingdoms in the world; every one knows it was once the granary of the Roman empire. However, some small rain falls sometimes, nor is there any more higher up in the country. The overflowing of the Nile is known to be caused by vast rains falling under the line, or about that climate; and since those do not take Egypt and the adjoining part of Africa in their way, they must by consequence run parallel with the line, which was a very natural and philosophical observation of these wise men.

with tempests, might continue in settled rain, capable of being passed through. Then he at first resolved to venture back again to the first vale: but being a man of great prudence, he presently considered, that as he could not proceed on his way without rains, so he could not come back again but by the same help, which coming only at one season, must take up a whole year before he could return. However, he was resolved to venture on, not doubting but if he could find a habitable country, he should also find fruits enough to subsist on till the next season. Therefore he ordered two of his companions to return the same way they came, to tell his people not to expect him till the next year, if Providence should bring him back at all; but if he did not return by the time of the overflowing of the Nile, or thereabouts, they might give him over for lost, and must never attempt that way any more. They took their leaves of one another, as if it were the last adieu, and set out at the same time; two of them for their homes in the first vale, and the other three for those unknown regions; being destitute of all other helps but those of a courageous mind. The three came back to this place, where it thundered and lightened as it does now; but the Pophar observed it still tended sideways, and guessed, when the first violence was over, the

ins might be more settled. The next day it fell t as he foresaw; whereupon, recommending nself to the great Author of our being, he unched boldly out into that vast ocean of sands d rain, steering his course south-west, rather clining towards the south. They went as far s the heavy sands and rains would let them, till their dromedaries could hardly go any farther. Then they pitched their tents and refreshed themselves just enough to undergo new labour, well knowing all their lives depended on their expedition. They observed the sands to be of a different kind from what they had seen hitherto, so fine, that any gust of wind must overwhelm man and beast, only the rains had clogged and laid them.

"Not to prolong your expectation too much: they went on thus for ten days, till the rains began to abate; then they saw their lives or deaths would soon be determined. The eleventh day the ground began to grow harder in patches, with here and there a little moss on the surface, and now and then a small withered shrub. This revived their hopes, that they should find good land in a short time, and in effect the soil changed for the better every step they took; and now they began to see little hills covered with grass, and the valleys sink down as if there might be brooks and rivers. The twelfth and thirteenth day cleared

all their doubts, and brought them into a country, which, though not very fertile, had both water and fruits, with a hopeful prospect further on of hills and dales, all habitable and flourishing. Here they fell prostrate on the earth, adoring the Creator of all things, who had conducted them safe through so many dangers, and kissing the ground, which was to be the common nurse for them, and, as they hoped, for all their posterity: when they had reposed themselves for some days, they proceeded further into the country, which they found to mend upon them the more they advanced into it. Not intending to return till next year, they sought the properest place for their habitation; and setting up marks at every moderate distance, not to lose their way back again, they made for the highest hills they could see, from whence they perceived an immense and delicious country every way; but, to their greater satisfaction, no inhabitants. They wandered thus at pleasure through those natural gardens, where there was a perpetual spring in some kinds of the produce of the earth, and the ripeness of autumn with the most exquisite fruits in others. They kept the most exact observations possible. Whichever way they went, there were not only springs and fountains in abundance, but, as they guessed (for they kept the higher ground) the heads of

rivers and lakes, some of which they could receive; so that they were satisfied there was enough for whole nations, without any danger, as they could find, of being disturbed. By their observation of the sun, they were nigher the equator than they had imagined,* so that they there passed the middle space between the tropic and the line. Being come back to their first station, they there waited the proper season for their return. The rains came something sooner than the year before, because they were further westward. The hurricanes were nothing like what they were in the vast sands. As soon as they began to fix in settled rains, they set out again as before, and in twenty days' time from their last setting out, happily arrived at the place where they left their dear friends and relations, whose joy for their safe and happy arrival was greater than I can pretend to describe. Thus

* Though we may imagine a lesser circle parallel to the tropics and the equator, which is called Maximus Parallelorum; yet, whoever travels either by land or sea, parallel as he thinks to the equator, does not so, but will approach to it, nay, and cross it at last (unless he goes spirally, and makes indentures as he goes along); the reason is because, wherever we are, we are on the summit of the globe with respect to us, and our feet make a perpendicular to the centre; so that if we go round the globe, we shall make a great circle, and by consequence cut the equator.

this immortal hero accomplished his great undertaking, so much more glorious than all the victories of the greatest conquerers, as it was projected, formed, and executed by his own wisdom and courage; not by exposing and sacrificing the lives of thousands of his subjects, perhaps greater men than himself, but by exposing his own life for the safety of those that depended on him.

"It were too tedious to recount to you all the difficulties and troubles they had, both in resolving to undertake such a hazardous transmigration, as well as those of transporting such a multitude, with their wives and children, and all their most precious effects, over those merciless sands, which they could only pass at one season of the year. But the voyage being at length resolved on, and the good Pophar wisely considering the difficulties; and necessity, the mother of invention, urging him, at the same time, to gain as much time as he could, since the vale where they were at present was sufficient to maintain them till the rains came; got all his people hither in the meantime, to be ready for the season. The new-born children were left with their mothers, and people to take care of them, till they were able to bear the fatigue. Thus, in seven years' time, going backwards and forwards every season, they all arrived safe, where we ourselves hope to be in ten or twelve

days' time. This great hero we deservedly honour, as another Mesraim, the second founder of our nation, from whose loins you yourself sprung by the surer side, and are going to be incorporated again with the offspring of your first ancestors."

Here he ended his relation; and your Reverences may easily believe, I was in the greatest admiration at this unheard-of account. As it raised the ideas I had of the people, so I could not be sorry to find myself, young and forlorn as I was before, incorporated with, and allied to such a flourishing and civilised nation. My expectation was not disproportionable to my ideas; I was persuaded I was going into a very fine country; but the thoughts of their being Pagans left some little damp on my spirits, and was a drawback to my expected happiness. However, I was resolved to preserve my religion at the expense of all that was dear to me, and even of life itself.

By this time, the Pophar ordered us to refresh ourselves, and prepare all things for our departure, though the storm of thunder and lightning did not cease till towards morning. At length, all things being ready for our moving, we marched on slowly till we came into the course of the rains. It was the most settled *and downright rain* (as the saying is) that ever I saw; everything seemed to be as calm, as the tempest was violent before.

Being accustomed to it, they had provided open vessels on each side of the dromedaries, to catch enough for their use as it fell, and they covered themselves and their beasts with that fine oiled cloth I mentioned before. All the sands were laid, and even beaten hard by the rains, though heavy and cloggy at the same time. We made as much way as possible for five days, just resting and refreshing ourselves when absolutely necessary. I must own, nothing could be more dismal than those dreary solitary deserts, where we could neither see sun nor moon, but had only a gloomy, malignant light, just sufficient to look at the needle, and take our observations. On the sixth day, we thought we saw something move sideways of us, on our right hand, but seemingly passing by us, when one of the young men cried, "There they are," and immediately crossed down to them. Then we perceived them to be persons travelling like ourselves, crossing in the same manner up towards us. I was extremely surprised to find, that those deserts were known to any but ourselves. But the Pophar soon put me out of pain, by telling me, they were some of their own people, taking the same season to go for Egypt, and on the same account. By this time we were come up to one another. The leader of the other caravan, with all his company, immediately

got off their dromedaries, and fell prostrate on the earth before our Pophar; at which he stepped back, and cried, "Alas! is our father dead?" They told him, Yes; and that he being the first of the second line, was to be regent of the kingdom, till the young Pophar, who was born when his father was an old man, should come to the age of fifty. Then our people got off, and prostrated themselves before him,* all but myself. They took no notice of my neglect, seeing me a supernumerary person, and by consequence a stranger; but as soon as the ceremonies were over, came and embraced me, and welcomed me into their brotherhood with the most sincere cordiality, as if I had been one of their nation. The Pophar soon told them what I was, which made them repeat their caresses with new ecstasies of joy peculiar to these people. After reiterated inquiries concerning their friends, and assurances that all was well, except what they had just told them, the Pophar asked them, how they came to direct their course so much on the left hand, expecting to have met them the day before, and they seeming to point as if they were going out of their way. They told us, they were now sensible of it, and were making up to the true road as fast as they could: but that, the day before,

* The Eastern manner of showing respect.

they had like to have lost themselves by the darkness of the weather, and their too great security; for, bearing too much on the left hand, one of their dromedaries floundered, as if he were got into a quicksand.* The rider, thinking it had been nothing but some looser part of the sand, thought to go on, but fell deeper the further he went, till the commander ordered him to get off immediately, which he did with so much haste, that not minding his dromedary, the poor beast going on further into the quicksands was lost. Then the Pophar told them, there was such a place marked down in their ancient charts, which, being so well acquainted with the roads, they had never minded of late years: that he supposed those quicksands to be either the rains, which had sunk through the

* Persons may wonder to hear of quicksands in the midst of the sun-burnt deserts of Africa; but the thing will not seem so improbable when we come to examine the reasons of it. Without doubt, our author does not mean such quicksands as are caused by the coming in of the tide under the sands; a man of sense would be incapable of such a blunder. But that there should be some stagnating waters in the low swamps of the sands, is so far from being incredible, that it can be hardly thought to be otherwise. It is very well known that there are vast lakes in some parts of Africa, which have no visible outlets. There are rivers, also, that lose themselves in the sands, where, sinking under for some time, they may form sandy marshes, or quicksands, as the author calls them.

sands, and meeting with some strata of clay, stagnated, and were forming a lake; or, more probably, it was the course of some distant river, rising perhaps out of a habitable country, at an unknown distance, but had lost itself in those immense sands. However, he congratulated them on their escape; and, like a tender father, gently chid them for their too great security in that boundless ocean. Our time not permitting us to stay long, each caravan set out again for their destined course, having but five or six days' journey to make, that is, as far as we could travel in so many days and so many nights; for we never stopped but to refresh ourselves. The rains had so tempered the air, that it was rather cold than hot, especially the nights, which grew longer as we approached the line. Here we steered our course more to the west again, but not so as to leave the ridge of the world. I observed, the more we kept to the west, the more moderate the rains were, as indeed they slackened in proportion as we came nigher our journey's end; because coming from the west, or at least a little point of the south, they began sooner than where we set out. The tenth day of our journey, I mean from the last grove or resting-place, one of our dromedaries failed. We had changed them several times before, to make their labour more equal. They would not let it die, for

the good it had done; but two of the company having water enough, and knowing where they were, staid behind to bring it along with them. We now found the nature of the sands and soil begin to change, as the Pophar had informed me: the ground began to be covered with a little moss, tending towards a greensward, more like barren downs than sands; and I unexpectedly perceived in some places, instead of those barren gravelly sands, large spaces of tolerably good soil.* At

* It was observed in some of the former remarks, that not only the deserts of Africa, but all the strata or great beds of gravel which are found in all parts of the world, probably were caused by the universal deluge, nor can they be well accounted for otherwise. The deeper the beds of gravel are, the more they show, by the heterogeneous stuff lodged with them, that they were brought thither, not produced there *ab origine*. The vast falls and gullets which are seen on the skirts of all the mountains in the world, evidently show they were caused by some violent agitation, which carried the looser earth and small stones along with it; for which nothing can be more natural than the supposition of a flood, or agitated fluid, which, by its violence and shakings, carried all that was moveable before it for some time. This gravel was incorporated with the loose earth before the flood, and was carried to and fro, while the waters were in their greatest agitation, washing and melting the loose earth from the gravel and stones. But when the waters came to their highest pitch, and began to subside, the stones and gravel would sink sooner than lighter things, and so be left almost in a body in those strata they appear in. This might be illustrated much further if there were occasion. The vast number of petrified shells and scallops

length, to our inexpressible joy and comfort, at least for myself, who could not but be in some suspense in such an unknown world, we came to patches of trees and grass with slanting falls and heads of vales, which seemed to enlarge themselves beyond our view.* The rains were come to their period; only it looked a little foggy at a great distance before us, which was partly from the exhalations of the country after the rains,† partly from the trees and hills stopping the clouds, by which we found that the weather did not clear up in the habitable countries so soon as in the barren deserts. The Pophar told me, that if it

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which are found in all parts of the world, on the higher grounds, could never be a mere *lusus naturæ*, as some too curious philosophers imagine, but must be accounted for by such a flood; and these appearing in all parts of the universe, the flood must have been universal. The sudden change of soils in every region, with the exceeding richness of some more than others, and that, too, sometimes all at once, is to be accounted for from the same cause; for the same violence of waters washing the earth from the stones must naturally make an unequal accumulation of both. As for Africa, all the ancients speak of the incredible fertility of it in some places, and the extreme barrenness of the deserts in others.

* The prodigious height of the sands in Africa, in those parts which lie between the tropics, may not only be the cause of the sands or gravel sinking in greater quantities at the decrease of the flood, but the most extensive vales may have had their rise from very small gullets at first.

† It is very natural to think that those barren sunburnt deserts send up but few exhalations.

were not for the haziness of the air, he would show me the most beautiful prospect that ever my eyes beheld. I was sensibly convinced of it by the perfumes of the spicy shrubs and flowers, which struck our senses with such a reviving fragrancy, as made us almost forget our past fatigue, especially me, who had not felt the like even in the first vale: neither do I believe all the odours of the Happy Arabia could ever come up to it. I was just as if I had risen out of the most delicious repose. Here the Pophar ordered us to stop for refreshment, and added, that we must stay there till next day. We pitched our tents on the last descent of those immense Bares, by the side of a little rill that issued out of the small break of the downs, expecting further orders.

The cause of our stay here, where we were out of danger, was not only for our companions we had left behind us, but on a ceremonious account, as your Reverences will see by-and-bye: they were also to change their habits, that they might appear in the colours of their respective tribe or Nome, which were five, according to the number of the sons of the first Pophar, who brought them out of Egypt, whose statue we saw at the pyramid. By their laws, all the tribes are to be distinguished by their colours, that wherever they go, it may be known what Nome they

belong to; with particular marks of their posts and dignities, as I shall describe to your Reverences afterwards. The grand Pophar's colour, who was descended from the eldest son of the ancient Pophar, was a flame colour, or approaching nigh the rays of the sun, because he was chief priest of the sun. Our new regent's colour was green, spangled with suns of gold, as your Reverences saw in the picture; the green representing the spring, which is the chief season with them. The third colour is a fiery red, for the summer; the fourth is yellow, for autumn; and the fifth, purple, representing the gloominess of winter—for these people, acknowledging the sun for the immediate governor of the universe, mimic the nature of his influence as nigh as they can. The women observe the colours of their respective tribes, but have moons of silver intermixed with the suns, to show that they are influenced in a great measure by that variable planet. The young virgins have the new moon; in the strength of their age the full moon; as they grow old, the moon is in the decrease proportionably. The widows have the moon expressed just as it is in the change. The descendants of the daughters of the first Pophar were incorporated with the rest; those of the eldest daughter took the eldest son's colour, with a mark of distinction, to show they were

never to succeed to the Popharship, or regency, till there should be no male issue of the others at an age to govern. This right of eldership, as these people understand it, is a little intricate, but I shall explain it to your Reverences more at large, when I come to speak more particularly of their government. When they are sent out into foreign countries, they take what habit or colour they please, and generally go all alike, to be known to each other; but they must not appear in their own country but in their proper colours, it being criminal to do otherwise. They carry marks also of their families, that in case any misdemeanour should be committed, they may know where to trace it out; for which reason, now they drew near their own country, they were to appear in the colours of their respective Nomes; all but myself, who had the same garment I wore at Grand Cairo, to show I was a stranger, though I wore the Pophar's colour afterwards, as being his relation, and incorporated in his family. When they were all arrayed in their silken robes of different colours, spangled with suns of gold, with white fillets round their tempels, studded with precious stones, they made a very delightful show, being the handsomest race of people this day in the universe, and all resembling each other, as having no mixture of other nations in their blood.

The sun had now broke through the clouds, nd discovered to us the prospect of the country, ut such a one as I am not able to describe; it ›oked rather like an immense garden than a ›untry: at that distance I could see nothing but 'ees and groves; whether I looked towards the ills or vales, all seemed to be one continued wood, ıough with some seemingly regular intervals of ıuares and plains, with the glittering of golden lobes or suns through the tops of the trees, that ; looked like a green mantle spangled with gold. asked the Pophar, if they lived all in woods, or 'hether the country was one continued immense ›rest. He smiled, and said, "When we come ıither, you shall see something else besides 'oods;" and then bid me look back, and compare ıe dreary sands we had lately passed with that lorious prospect we saw before us: I did so, and ›und the dismal barrenness of the one enhanced he beautiful delight of the other. "The reason," ays he, "why it looks like a wood is, that besides ınumerable kinds of fruits, all our towns, squares, nd streets, as well as fields and gardens, are lanted with trees, both for delight and conveiency, though you will find spare ground enough ›r the produce of all things sufficient to make ıe life of man easy and happy. The glittering f gold through the tops of the trees, are golden

suns on the tops of the temples and buildings: we build our houses flat and low on account of hurricanes, with gardens of perfumed evergreens on the tops of them; which is the reason you see nothing but groves."

We descended gradually from off the desert through the scattered shrubs, and were saluted now and then with a gale of perfumes, quite different from what are brought to the Europeans from foreign parts. The fresh air of the morning, together with their being exhaled from the living stocks, gave them such a fragrancy as cannot be expressed. At length we came to a spacious plain a little shelving, and covered with a greenish coat, between moss and grass, which was the utmost border of the desert; and beyond it a small river, collected from the hills, as it were, weeping out of the sands in different places; which river was the boundary of the kingdom that way. Halting there, we discovered a small company of ten persons, the same number, excluding me, with ours, advancing gravely towards us: they were in the proper colours of the Nomes, with spangled suns of gold as my companions wore, only the tops of their heads were sprinkled with dust, in token of mourning. As soon as they came at a due distance, they fell flat on their faces before the Pophar, without saying a word, and received the golden urns with

the earth, which we brought along with us. Then they turned, and marched directly before us, holding the urns in their hands as high as they could, but all in a deep and mournful silence. These were deputies of the five Nomes sent to meet the urns. We advanced in this silent manner without saying one word till we came to the river, over which was a stately bridge, with a triumphal arch on the top of it, beautified with suns of gold most magnificent to behold. Beyond the bridge, we immediately passed through a kind of circular grove, which led us into a most delightful plain, like an amphitheatre, with five avenues or streets leading to it. At the entrance of each avenue stood an innumerable multitude of people, representing the five Nomes or governments of those immense kingdoms, all in their different colours, spangled with suns of gold, which made the most glorious show in the world. As soon as we entered the amphitheatre, our silence was broke with shouts of joy that rent the very skies; then the whole multitude, falling flat on their faces, adoring the urns, and thrice repeating their shouts and adorations, there advanced ten triumphant chariots, according to the colours of the Nomes, with suns as before; nine of the chariots were drawn with six horses each, and the tenth with eight for the Pophar regent.

The five deputies, who were the chief of each Nome, with the urns and companions, mounted five of the chariots; the other five were for us, two in a chariot, only, being a supernumerary, I was placed backwards in the Pophar's chariot, which he told me was the only mark of humiliation and inequality I would receive. We were conducted with five squadrons of horse, of fifty men each, in their proper colours, with streamers of the same, having the sun in the centre, through the opposite avenue; till we came into another amphitheatre, of a vast extent, where we saw an infinite number of tents of silk, of the colour of the Nomes, all of them spangled with golden suns: here we were to rest and refresh ourselves. The Pophar's tent was in the centre of his own colour, which was green, the second Nome in dignity, in whose dominions and government we now were.

I have been longer in this description because it was more a religious ceremony than anything else, these people being extremely mysterious in all they do.* I shall explain the meaning to your

* The ancient Egyptians were so mysterious, particularly in their religious ceremonies, and *arcana* of government, that, in all probability, the ancient fables, which very few yet understand rightly, had their rise from them; though the learned Bochart, in his "Phaleg," derives them chiefly from the Canaanites, who, dispersing themselves all

Reverences as briefly as I can. The stopping before we came to the bridge on the borders of those inhospitable deserts, and walking in that mournful silent manner, not only expressed their mourning for their deceased ancestors, but also signified the various calamities and labours incident to man in this life, where he is not only looked upon to be, but really is, in a state of banishment and mourning; wandering in sunburnt deserts, and tossed with storms of innumerable lawless desires, still sighing after a better country. The passage over the bridge, they would have to betoken man's entrance into rest by death; their shouts of joy, when the sacred urns arrived in that glorious country, not only signified the happiness of the next life (for these people universally believe the immortality of the soul, and think none but brutes can be ignorant of it), but also that their ancestors, whose burial-dust

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over the world, when they fled from Joshua, imposed upon the credulous Greeks by the different significations of the same words in their language. It is observable, by-the-bye, that the most ancient languages, as the Hebrew, with its different dialects, of which the Canaanean or Phœnician language was one, the Chinese language, &c., had a great many significations for the same word, either from the plain simplicity or poverty of the ancient languages, or more probably from an affected mysteriousness in all they did.

they now brought along with them, were now in a place of everlasting rest.

[*Inquisitor.*—I hope you do not believe so of heathens, let them be ever so moral men, since we have no assurance of happiness in the next life mentioned in the Holy Scripture, without faith in Christ.

Gaudentio.—No, Reverend Fathers; I only mention the sense in which these men understand the mysteries of their religion. As I believe in Christ, I know there is no other name under heaven by which men can be saved.

Inquisitor.—Go on.]

Every ceremony of these people has some mystery or other included in it; but there appeared no harm in any of them, except their falling prostrate before the dust, which looked like rank idolatry: but they said still, they meant no more than what was merely civil, to signify their respect for their deceased parents.*

I shall not as yet detain your Reverences with

* See the remarks before on that head, and the accounts of the worship of the Chinese, who were originally Egyptians, in the disputes between the Dominicans and Jesuits, where the latter maintained the idolatrous ceremonies and offerings made to their deceased ancestors, to imply nothing but a *natural* and *civil respect.* The Dominicans, on the contrary, very justly held them to be idolatry, as they were judged to be, and condemned as such by Clement XI.

the description of the beauties of the country through which we passed, having so much to say of the more substantial part—that is, of their form of government, laws, and customs, both religious and civil; nor describe the prodigious magnificence, though joined with a great deal of natural simplicity, in their towns, temples, schools, colleges, &c. Because, being built mostly alike, except for particular uses, manufactures, and the like, I shall describe them all in one, when I come to the great city of Phor, otherwise called, in their sacred language, No-om;* for if I should stay to describe the immense riches, fertility, and beauties of the country, this relation, which is designed as a real account of a place wherein I lived so many years, would rather look like a romance than a true relation. I shall only tell your Reverences, at present, that after having taken a most magnificent repast, consisting of all the heart of man can conceive delicious, both of fruits and wines, while we staid in those refreshing tabernacles, we passed on, by an easy evening's journey, to one of their towns, always conducted and lodged in the same triumphant manner, till we

* Josephus, against Appion, distinguishes two languages of the ancient Egyptians, the one sacred, the other common. Their sacred language was full of mysteries, perhaps like the Cabala of the Jews.

came to the head of that Nome, which I told your Reverences was the Green Nome, belonging to the Pophar regent, second in dignity of the whole empire. Here the urn of dust belonging to that Nome was reposited, in a kind of golden tabernacle set with precious stones of immense value, in the centre of a spacious temple, which I shall describe afterwards. After a week's feasting and rejoicing, both for the reception of the dust and the safe return of the Pophar and his companions, together with his exaltation to the regency, we set out in the same manner for the other Nomes, to reposit all the urns in their respective temples. These are five, as I informed your Reverences before. The country is something mountainous, particularly under the line, and not very uniform, though everything else is; containing valleys, or rather whole regions running out between the deserts; besides vast ridges of mountains in the heart of the country, which enclose immense riches in their bowels. The chief town is situated as nigh as possible in the middle of the Nomes, and about the centre of the country, bating those irregularities I mentioned. The four inferior Nomes were like the four corners, with the flame-coloured Nome, where the grand Pophar or regent *pro tempore* resided, in the centre of the square. Their method was to go to the four inferior Nomes

first, and reposite the urns, and then to complete all at the chief town of the first Nome. These Nomes were each about eight days' very easy journey over. Thus we went the round of all, which, I think, as I then remarked, was a kind of political visitation at the same time. At length we came to the great city of Phor, or No-om, there to reposite the last urn, and for all the people to pay their respects to the grand Pophar, if in being, or else to the regent. By that time, what with those who accompanied the procession of the urns, and the inhabitants of that immense town, more people were gathered together than one would have almost thought had been in the whole world; but in such order and decency, distinguished in their ranks, tribes, and colours, as is not easy to be comprehended. The glittering tents spread themselves over the face of the earth.

I shall here give your Reverences a description of the town, because all other great towns or heads of the Nomes are built after that model, as indeed the lesser towns come as nigh it as they can, except, as I said, places for arts or trades, which are generally built on rivers or brooks, for conveniency; such is the nature of the people, that they affect an exact uniformity and equality in all they do, as being brothers of the same stock.

The town of Phor—that is, the Glory, or No-om, which signifies the house of the Sun—is built circular, in imitation of the sun and its rays. It is situated in the largest plain of all the kingdom, and upon the largest river, which is about as big as our Po, rising from a ridge of mountains under the line, and running towards the north, where it forms a great lake, almost like a sea, whose waters are exhaled by the heat of the sun, having no outlet, or sink under ground in the sands of the vast deserts encompassing it. This river is cut into a most magnificent canal, running directly through the middle of the town. Before it enters the town, to prevent inundations, and for other conveniences, there are prodigious basons, and locks, and sluices, with collateral canals, to divert and let out the water, if need be. The middle stream forms the grand canal, which runs through the town, till it comes to the grand place; then there is another lock and sluice, which, dividing it into two semicircles or wings, and carrying it round the grand place, forms an island with the temple of the sun in the centre, and meeting again opposite to where it divided, so goes on in a canal again. There are twelve bridges with one great arch over each, ten over the circular canals, and two where they divide and meet again. There are also bridges over the

straight canals, at proper distances. Before the river enters the town, it is divided by the first great lock into two prodigious semicircles, encompassing the whole town. All the canals are planted with double rows of cedars, and walks the most delightful that can be imagined. The grand place is in the centre of the town, a prodigious round, or immense theatre, encompassed with the branches of the canal, and, in the centre of that, the temple of the sun. This temple consists of three hundred and sixty-five double marble pillars, according to the number of the days of the year,* repeated with three stories, one above another, and on the top a cupola open to the sky, for the sun to be seen through. The pillars are all of the Corinthian order,† of a marble as white

* Our author seems to be a little out in this place; for it is certain the ancient Egyptians did not make their year to consist of so many days, unless you will say that these people, being very great astronomers, were more exact in their observations.

† It is generally supposed that the different orders of pillars, as the Doric, the Ionic, Corinthian, &c., came first from the Greeks, as their appellations, being Greek, would make us believe; but the famous and ancient palace of Persepolis, notwithstanding its Greek name, where there were hieroglyphics and inscriptions, in characters none could understand, besides other reasons, show that the invention came from Egypt, or from the ancient Chaldeans, or rather from Seth, Noah, and the ancient Hebrews. It is likewise very observable, that the invention of arts and

as snow, and fluted. The edges of the flutes, with the capitals cornished, are all gilt. The inner roofs of the vast galleries on these pillars are painted with the sun, moon, and stars, expressing their different motions, with hieroglyphics known only to some few of the chief elders or rulers. The outsides of all are doubly gilt, as is the dome or grand concave on the top, open in the middle to the sky. In the middle of this concave is a golden sun, hanging in the *void*, and supported by golden lines or rods from the edges of the dome. The artificial sun looks down, as if it were shining on a globe of earth, erected on a pedestal altar-wise, opposite to the sun, according to the situation of their climate to that glorious planet; in which globe of earth are enclosed the urns of their deceased ancestors. On the inside of the pillars are the seats of the grandees or elders, to hold their councils, which are all public. Opposite to the twelve great streets are so many entrances into the temple, with as many magnificent staircases between the entrances into the galleries, or places where they keep the registers

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sciences came from the East, and can be traced no higher than Noah's flood, unless you will allow the fables of Seth, alleged by the learned Josephus in his "Antiquities," quoted above; all which is a very natural confirmation of the account given by Moses against our modern sceptics.

of their laws, &c., with gilt balustrades looking down into the temple. On the pedestals of all the pillars were engraven hieroglyphics and characters known to none but the five chief Pophars, and communicated under the greatest secresy to the successor of any one of them in case of death, loss of senses, and the like. I presume the grand secrets and arcana of state, and it may be, of their religion, arts, and sciences, are contained therein. The most improper decorations of the temple, in my opinion, are the flutings of the pillars, which rather look too finical for the august and majestic simplicity affected by these people in other respects.

The fronts of the houses round the grand place are all concave, or segments of circles, except where the great streets meet, which are twelve in number, according to the twelve signs of the zodiac, pointing to the temple in straight lines like rays to the centre. This vast round is set with double rows and circles of stately cedars before the houses, at an exact distance; as are all the streets on each side, like so many beautiful avenues, which produce a most delightful effect to the eye, as well as conveniency of shade. The cross streets are so many parallel circles round the grand place and temple, as the centre; making greater circles as the town enlarges itself. They

build always circular ways till the circle is complete; then another, and so on. All the streets, as I said, both straight and circular, are planted with double rows of cedars. The middle of the areas between the cuttings of the streets are left for gardens, and other conveniences, enlarging themselves as they proceed from the centre or grand place: at every cutting of the streets is a lesser circular space set round with trees, adorned with fountains, or statues of famous men; that, in effect, the whole town is like a prodigious garden, distinguished with temples, pavilions, avenues, and circles of greens; so that it is difficult to give your Reverences a just idea of the beauty of it. I forgot to tell your Reverences, that the twelve great streets open themselves as they lengthen, like the radii of a wheel, so that at the first coming into the town you have the prospect of the temple and grand place directly before you; and from the temple a direct view of one of the finest avenues and countries in the world. Their principal towns are all built after this form. After they have taken a plan of the place, they first build a temple; then leave the great area or circular market-place, round which they build a circle of houses, and add others as they increase, according to the foregoing description; ridiculing and contemning other countries, whose towns are

generally built in a confused number of houses and streets, without any regular figure. In all the spaces or cuttings of the streets, there are either public fountains brought by pipes from a mountain at a considerable distance from the town; or, as I said before, statues of great men holding something in their hands to declare their merit; which, having no wars, is either from the invention of arts and sciences, or some memorable action done by them for the improvement and good of their country. These they look upon as more laudable motives, and greater spurs to glory, than all the trophies erected by other nations to the destroyers of their own species. Their houses are built all alike, and low, as I observed before, on account of storms and hurricanes, to which the country is subject. They are all exactly of a height, flat-roofed, with artificial gardens on the top of each,* full of flowers and aromatic shrubs; so that when you look from any eminence down into the streets, you see all the circles and avenues like another world under you; and if on the level, along the

* The ancient Babylonians had artificial gardens, or *horti pensiles*, on the tops of their houses, as early as the great Semiramis; though Herodotus derives their invention from a later Babylonian queen, who, being a Mede by nation, and loving woods, and not being permitted to go out of the palace, had those artificial gardens made to divert her.

tops of the houses, you are charmed with the prospect of ten thousand different gardens meeting your sight wherever you turn; insomuch that I believe the whole world besides cannot afford such a prospect. There are a great many other beauties and conveniences, according to the genius of the people, which, were I to mention, would make up a whole volume. I only say, that the riches of the country are immense, which in some measure are all in common, as I shall show when I come to the nature of their government; the people are the most ingenious and industrious in the world; the governors aiming at nothing but the grandeur and good of the public, having all the affluence the heart of man can desire, in a place where there has been no war for near three thousand years—there being, indeed, no enemies but the inhospitable sands around them; and they all consider themselves as brothers of the same stock, living under one common father; so that it is not so much to be wondered at, if they are arrived at such grandeur and magnificence as persons in our world can scarce believe or conceive.

When the ceremonies for the reception of the urns were over—religious ceremonies with these people always taking place of the civil*—they pro-

* The most polite nations of antiquity, even among the heathens, gave the preference to religion, before all other

ceeded to the inauguration of the Pophar regent, which was performed with no other ceremony, for reasons I shall tell your Reverences afterwards, but placing him in a chair of state, with his face towards the east, on the top of the highest hill in the Nome, to show that he was to inspect or overlook all, looking toward the temple of the sun, which stood directly eastward of him, to put him in mind that he was to take care of the religion of his ancestors in the first place. When he was thus placed, three hundred and sixty-five of the chief of the Nome, as representatives of all the rest, came up to him, and making a respectful bow, said, "Eli Pophar," which is as much as to say, "Hail, father of our nation;" and he embracing them as a father does his children, answered them with "Cali Benim," that is, "My dear children," as many of the women did the same. This was all the homage they paid him, which was esteemed so sacred, as never to be violated. All

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considerations: as for the Christian religion, though of late persons of some wit, little judgment, and no morals, call it in question, it is well known, men become more men as they become Christians. The light of faith brought in learning, politeness, humanity, justice, and equity, instead of that ignorance, and a brutal barbarity, that overspread the face of the earth; and the want of it will lead us in time into the same enormities which religion has taught us to forsake; on which account it is the part of all wise governments to countenance and preserve religion.

the distinction of his habit was one great sun on his breast, much bigger than that of any of the rest. The precious stones, also, which were set in the white fillet binding his forehead, were larger than ordinary, as were those of the cross circles over his head, terminated on the summit with a large tuft of gold, and a thin plate of gold in the shape of the sun, fastened to the top of it horizontally: all of them, both men and women, wore those fillet-crowns with a tuft of gold, but no sun on the top, except the Pophar.

As soon as the ceremonies and rejoicings were over, which were performed in tents at the public expense, he was conducted, with the cheerful acclamations of the people, and the sound of musical instruments, to a magnificent tent in the front of the whole camp, facing the east, which is looked upon as the most honourable, as first seeing the rising sun; and so on, by easy journeys, till he came to the chief town of that Nome. The reason why these ceremonies were performed in the different Nomes, was to show they all depended upon him, and because the empire was so very populous, it was impossible they could meet at one place. I cannot express the caresses I received from them, especially when they found I was descended from the same race by my mother's side, and so nearly related to the Pophar. When I

came first into their company, they all embraced me, men and women, with the most endearing tenderness; the young beautiful women did the same, calling me "brother," and catching me in their arms with such an innocent assurance, as if I had been their real brother lost and found again. I cannot say but some of them expressed a fondness for me that seemed to be of another sort, and which afterwards gave me a great deal of trouble, but I imputed it to the nature of the sex, who are unaccountably more fond of strangers, whom they know nothing of, than of persons of much greater merit, who converse with them every day. Whether it proceeds from the want of sufficient solidity in their judgment, or from a levity and fickleness in their nature, or from a spirit of contradiction, which makes them fond of what they mostly should avoid, or thinking that strangers are not acquainted with their defects, or in fine, are more likely to keep their counsel—be that as it will, their mutual jealousies gave me much uneasiness afterwards. But, to say a word or two more of the nature of the people, before I proceed in my relation: as I told your Reverences, they are the handsomest race of people I believe nature ever produced, with this only difference, which some may think a defect, that they are all too much like one another; but if it be a defect, it proceeds

[illegible]

[illegible] says he. [illegible] of Germany so [illegible] have not been [illegible] They were [illegible] as most of the [illegible] I remember I saw a [illegible] of Milan, where [illegible] had blue eyes. [illegible] author speaks of [illegible]

[illegible] according to Herodotus and [illegible]

[illegible] Though our Italians are something more swarthy than the northern [illegible] yet our ladies, keeping much in

well shaped, tall and slender, except through some accidental deformity, which is very rare; but the women, who keep themselves much within doors, are the most beautiful creatures and the finest shaped in the world, except, as I said, being too much alike. There is such an innocent sweetness in their beauty, and such a native modesty in their countenance, as cannot be described. A bold forwardness in a woman is what they dislike; and, to give them their due, even the women are the most chaste I ever knew, which is partly owing to the early and provident care of their governors. But as I design to make a separate article of the education of their young people, I shall say no mere at present on that head.

The visitations which we made to carry the urns, gave me an opportunity of seeing the greatest part of their country as soon as I came there; though the Pophar, with a less retinue, and with whom I always was, visited them more particularly afterwards. The country is generally more hilly than plain, and in some parts even mountainous; there are, as I said, vast ridges of mountains, which run several hundred miles, either under or parallel to the equator. These

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the house from their childhood, have very fine skins, and excel all others for delicacy of features.—(I fancy Signor Rhedi never saw our English beauties.)

are very cold, and contribute very much to render the climate more temperate than might otherwise be expected, both by refrigerating the air with cooling breezes, which are wafted from thence over the rest of the country, and by supplying the plains with innumerable rivers running both north and south, but chiefly towards the north.* These hills, and the great woods they are generally covered with, are the occasion of the country's being subject to rains ;† there are vast forests and places, which they cut down and destroy as they want room, leaving lesser groves for beauty and variety, as well as use and conveniency. The rains and hilliness of the country make travelling a little incommodious, but then they afford numberless springs and rivulets, with such delicious vales, that, adding this to the honesty and innocence of the inhabitants, one would think it a perpetual paradise. The soil is so prodigiously

* It is remarkable that most springs rise from the north side of the hills, and more rivers run northward than southward, at least on this side of the line, though the observation does not always hold; the reason may be, for that there are more mists and dews hanging on the north side, because the sun dries up the moisture on the south side of the mountains more than on the north; though, perhaps, all springs do not rise from rain and mists, &c., yet most do.

† It is well known to the naturalists that great woods and hills collect clouds and vapours, and, consequently, cause it to rain more there than in other places.

fertile, not only in different sorts of grain and rice, with a sort of wheat much larger and richer in flower than any Indian wheat I ever saw, but particularly in an inexhaustible variety of fruits, legumes, and eatable herbs of such nourishing juice, and delicious taste, that to provide fruit for such numbers of people is the least of their care. One would think the curse of Adam had scarce reached that part of the world, or that Providence had proportioned the fertility of the country to the innocence of the inhabitants; not but the industry and ingenuity of the people, joined with their perpetual peace and rest from external and almost internal broils, contribute very much to their riches and fertility. Their villages, being most of them built on the rivulets, for manufactures and trades, are not to be numbered. Their hills are full of metallic mines of all sorts, with materials sufficient to work them. Silver is the scarcest, and none more plentiful than gold; it comes out oftentimes in great lumps from the mineral rocks, as if it wept out from between the joints, and was thrown off by the natural heat of the earth, or other unknown causes: this gold is more ductile, easier to work, and better for all uses, than that which is drawn from the ore. Their inventions, not only for common conveniences, but even the magnificence of life, are astonishing. When I

spoke of their fruits, I should have mentioned a small sort of grape that grows there naturally, of which they make a wine, sharp at first, but which will keep a great many years, mellowing and improving as it is kept; but the choicest grapes, which are chiefly for drying, are cultivated among them, and a very little pains does it. Their wines are more cordial than inebriating; but a smaller sort, diluted with water, makes their constant drink. I do not remember I ever saw any horned beasts in the country, except goats of a very large size, which serve them for milk, though it is rather too rich: deer there are innumerable, of more different kinds than are in Europe. There is a little beast, seemingly of a species between a roe and a sheep, whose flesh is the most nourishing and delicious that can be tasted; these make a dish in all their feasts, and are chiefly reserved for that end. Their fowl, wild and tame, make the greatest part of their food; as to flesh-meat, of which they do not eat much, it being, as they think, too gross a food. The rivers and lakes are stored with vast quantities of most exquisite fish, particularly a golden trout, whose belly is of a bright scarlet colour, as delectable to the palate as to the eye. They suppose fish to be more nourishing and easier of digestion than flesh, for which reason they eat much more of it; but

having no rivers that run into the sea, they want all of that kind.

Their horses, as I observed before, are but small, but full of mettle and life, and extremely swift. They have a wild ass longer than the horse, of all the colours of the rainbow, very strong and profitable for burden and drudgery; but their great carriages are drawn by elks: the dromedaries are for travelling over the sands. The rivers, at least in the plain and low countries, are cut into canals, by which they carry most of their provision and effects all over the country. This is only a small sketch of the nature of the country, because I know these matters do not fall under the cognisance of your Reverences, so much as the account of their religion, morals, customs, laws, and government. Yet I must say that, for riches, plenty of all delicacies of life, manufactories, inventions of arts, and everything that conduces to make this mortal state as happy as is possible, no country in the known world can parallel it; though there are some inconveniences, as your Reverences will observe as I go on with my relation.

Before I come to the remaining occurrences of my own life, in which nothing very extraordinary happened till I came away, unless I reckon the extraordinary happiness I was placed in, as to all

things of this life, in one of the most delicious regions of the universe, married to the regent's daughter, whose picture is there before you, and the deplorable loss of her, with my only remaining son—[here he could not refrain from weeping for some time]—as well as the present state to which I am reduced; though I must own I have received more favourable treatment than could well be expected. I shall give your Reverences a succinct account of their religion, laws, and customs, which are almost as far out of the common way of thinking of the rest of the world, as their country.

OF THEIR RELIGION.

The religion of these people is really idolatry in the main, though as simple and natural as possible for heathens. They, indeed, will not acknowledge themselves to be heathens, in the sense we take of the word—that is, worshippers of false gods;* for they have an abhorrence of idola-

* This opinion was very ancient, and came originally from Egypt, where Pythagoras learnt it; though, perhaps, not liking this way of employing it, he altered it quite from what these men held, which is the less irrational of the two. Though, with Signor Gaudentio's leave, I can never believe these wise men really held that opinion, but only understood it allegorically. I must own, at the same time, some of the ancients did hold the other metempsychosis.

try in words as well as the Chinese, but are idolaters in effect, worshipping the material sun, and paying those supersititous rites to their deceased ancestors; of which part of their religion your Reverences have had a full account already. These people, however, acknowledge one supreme God, maker of all things, whom they call El,* or the most high of all. This they say natural reason teaches them from an argument, though good in itself, yet formed after a different way of arguing from other people: they say all their own wisdom, or that of all the wisest men in the world put together, could never form this glorious world in all its causes and effects, so justly adapted to its respective ends, as it is with respect to every individual species. Therefore the Author of it must be a Being infinitely wiser than all intellectual beings. As for the notion of anything producing itself without a prior cause, they laugh at it, and ask why we do not see such effects produced without a cause? Hence they hold one only independent cause, and that there must be one, or nothing could ever be produced. Though they make a god of the sun, they do not say he is independent as to his own being,

* The old Arabians, by Al, or perhaps El, mean something very grand or high, as Al-Cair for Grand Cair; Alchemy for the highest Chemistry, &c. I wonder Signor Rhedi took no notice of this in his remarks.

but that he received it from this El. Some of the wiser sort, when I argued with them, seemed to acknowledge the sun to be a material being created by God; but others think him to be a sort of vicegerent, by whom the El performs everything, as the chief instrumental cause of all productions. This is the reason that they address all their prayers to the sun, though they allow all power is to be referred originally to the El. The men look upon the moon to be a material being, dependent on the sun; but the women seem to make a goddess of her, by reason of the influence she has over that sex, and foolishly think she brings forth every month when she is at the full, and that the stars are hers and the sun's children. They all of them, both men and women, rest satisfied in their belief, without any disputes or studied notions about a Being so infinitely above them, thinking it much better to adore him in the inscrutability of his essence in an humble silence, than to be disputing about what they cannot comprehend; all their search is employed in second causes, and the knowledge of nature, as far as it may be useful to men.

[*Inquisitor.*—I hope you do not deny but that some men may have wrong notions of the Deity, in which they ought to be set right by wiser and more learned men than themselves; by conse-

quence, all searches and disputes about the being and nature of God are not to be condemned.

Gaudentio.—No, may it please your Reverences; for I presume you only understand me now as representing other people's opinions, not my own, which is entirely conformable to what the Catholic Church teaches. I often told the Pophar, to whom I could speak my mind with all the freedom in the world, that as no mortal man could pretend to tell what belonged to the incomprehensibility of God's essence, yet our reason obliging us to believe his being, it was necessary, by the same reason, that we should be instructed by himself, or some lawgiver immediately commissioned by him, lest we should err in so material a point. This lawgiver, we Christians believe he did send, by giving us his only Son, who was capable of instructing us in what belonged to the eternal Godhead; that he did not only give us the justest notions we could possibly have, but confirmed the truth of what he said by such signs and wonders as none but one sent from God could perform.

Inquisitor.—Go on.]

When I said they address all their prayers and most of the external actions of their worship to the sun, it is on account of their believing him to be the physical cause of the production of all

things by his natural influence; which, though the wiser sort of them, when you come to reason more closely, will grant to be derived from the El, and some of them will own him to be a mere material being, moved by a prior cause, yet the generality of them do not reflect on this, but are really guilty of idolatry in worshipping a mere creature. Nevertheless, as to the moral effects of the universe, or the free actions of men with respect to equity, justice, goodness, uprightness, and the like, which they allow to be properly the duty of rational creatures, and of much greater consequence than the physical part of the world—this, I say, they all refer to the Supreme Being, whose will it is they should be merciful, good, just, and equitable to all, agreeable to the just notions of the all-wise Author of their existence, whose supreme reason, being incapable of any irregular bias, ought to be the rule of his creatures that depend on him, and are in some measure partakers of his perfections. They confirm this notion by a very proper comparison: as, for example, to act contrary to the laws of nature in physical productions, is to produce monstrous births, &c.; so, to act contrary to the ideas of the supreme reason in moral cases, must be a great deformity in his sight.

I own I was charmed with this natural way of

reasoning, and asked them further, whether they believed the Supreme Being troubled himself about the moral part of the world, or the free actions of men? They seemed surprised at the question, and asked me whether I thought it was possible he should leave the noblest part out of his care, when he took the pains (that was their expression) to create the least insect according to the most exact rules of art and knowledge, beyond all that the art of man can come up to? I asked them again what were the rules, which it was his will that free agents—such as man, for instance—should follow in the direction of their lives? They told me, reason, justice, and equity, in imitation of the supreme reason in him: "For," said they, "can you think the Supreme Being can approve of the enormous actions committed by men; or that any vile practices can be according to the just ideas of his reason? If not, they must be contrary to the best light of reason not only in God but man, and therefore liable to be punished by the just Governor of all."

I submit these notions to your Reverences' better judgment; but I thought them very extraordinary for persons who had nothing but the light of nature to direct them: it is a pity but they had been as right in their more remote inferences as they were in these principles. The

sum, therefore, of the theoretical part of their religion, is—

First, That the El is the supreme intellectual, rational, and most noble of all beings; that it is the duty of all intellectual beings to imitate the just laws of reason in him, otherwise they depart from the supreme rule of all their actions, since what is contrary to the most perfect reason in God, must be contrary to our own, and, by consequence, of a deformity highly blameable in his sight: all their prayers, and whatsoever they ask of this Supreme Being, is, that they may be just and good as he is.

Secondly, That the sun is the chief, at least instrumental cause of their bodies, and all other physical effects. Your Reverences know better than I can inform you, that this is wrong: to him they address their prayers for the preservation of their lives, the fruits of the earth, &c.

Thirdly, That their parents are the more immediate instrumental cause of their natural being, which they derive partly from the El, and partly from the sun; and they reverence them the more on this account, as being the vicegerents of both, and believe them to be immortal, as to the spiritual or intellectual part, and, consequently, able and ready to assist them according to the respect they show them, by reverencing their tombs and

honouring their memories. Though, upon a nicer examination, I found that the superstitious worship they paid to their deceased ancestors was as much a politic as a religious institution; because, their government being patriarchal, this inviolable respect they show to their parents makes them obey their elders or governors, not only with the most dutiful observance, but even with a filial love and alacrity.

There are some other points of less consequence, and reduceable to these three heads, which your Reverences will observe in the course of my relation. As for the immortality of the soul, rewards and punishments in another life, they believe both, though they have an odd way of explaining them. They suppose, without any hesitation, that the soul is a being independent of matter, as to its essence, having faculties of thinking, willing, and choosing, which mere matter, let it be spun ever so fine, and actuated by the quickest and the most subtle motion, can never be capable of; but their notion of their pre-existence with the El, before they were sent into bodies, is very confused. The rewards and punishments in the next life they believe will chiefly consist in this: that in proportion as their actions have been conformable to the just ideas of the Supreme Being in this life, partaking still more and more of his infinite wis-

dom, so their souls will approach still nearer to the beautiful intelligence of their divine model in the next. But, if their actions in this life have been inconsistent with the supreme reason in God, they shall be permitted to go on for ever in that inconsistency and disagreement, till they become so monstrously wicked and enormous, as to become abominable even to themselves.

OF THEIR OPINION CONCERNING THE TRANSMIGRATION OF SOULS, AND THE SCIENCE OF PHYSIOGNOMY.

I found the wisest of them held the Metempsychosis, or the transmigration of souls,* not as a punishment in the next life, as some of the ancient heathen philosophers did, but as a punishment in this; the chief punishment in the next was explained above. This transmigration of souls is quite different from the received notion of the word; instead of believing, as the ancients did, that the souls of wicked and voluptuous men, after their deaths, transmigrated into beasts according to the similitude of their vicious inclinations, till,

* This notion of the transmigration of the souls of brutes into men and women in this life, particularly into the latter, was not unknown to the ancients, though explained something after a different way: witness a remaining fragment of Simonides, a very ancient Greek poet, to that effect.

passing through one animal into another, they were permitted to commence men again—I say, these people, instead of believing this, hold a metempsychosis of quite a different nature; not that the souls of men enter into brutes, but that the souls of brutes enter into the bodies of men even in this life. They say, for example, that the bodies of men and women are such delicate habitations, that the souls of brutes are perpetually envying them, and contriving to get in them; that, unless the divine light of reason be perpetually attended to, these brutal souls steal in upon them, and chain up the rational soul, so that it shall not be able to govern the body, unless it be to carry on the designs of the brutal soul, or at best only make some faint efforts to get out of its slavery. I took it at first, that this system was merely allegorical, to show the similitude between the passions of men when not directed by reason, and those of brutes. But, upon examination, I found it was their opinion, that this transmigration did really happen; insomuch, that in my last journey with the Pophar into Egypt, when he saw the Turks, or other strange nations, nay, several Armenian and European Christians, he would say to me in his own language, There goes a hog, there goes a lion, a wolf, a fox, a dog, and the like; that is, they believe the body of a volup-

tuous man is possessed by the soul of a hog, of a lustful man by that of a goat, a treacherous man by that of a fox, a tyrannical man by that of a wolf, and so on of the rest. This belief is instilled in them so early, and with so much care, that it is of very great benefit to keep them within the bounds of reason. If a young man finds himself inclined to any of these passions, he addresses himself immediately to some person whom he thinks of superior wisdom, who assures him that the soul of some certain brute is endeavouring to surprise and captivate his rational soul, and take possession of its place. This makes them always watchful, and upon their guard against their own passions, not to be surprised by such a merciless enemy. Their immediate remedy is, to look stedfastly at the divine light that shines within them, and compare it with its original, till, by the force of its rays, they drive away those brutal souls, which, as soon as fully discovered in their treacherous attacks (for they come on, say they, by stealth, not daring to attack that divine light directly), are easily repulsed, before they have obtained possession, though it costs a great deal of pains to dislodge them when once they are got in. The fear of being abandoned to the slavery of these brutal souls is so deeply imprinted in them from their infancy, that

they look upon the temperance and regularity of their lives to be in a great measure owing to this doctrine. The same notions hold with their women; into whom their mothers and governesses instil them, as the wise men do the men: only they believe the brutal souls that enter into women are of a different species from those that enter into men. They say, for instance, that of a cameleon makes them false and inconstant; that of a peacock, coquettish and vain; that of a tigress, cruel and ill-natured; and so of the rest. They add another difference between men and women, that when these brutal souls are entered into them, they are much harder to be driven out from them than from men; besides that these brutal souls will lurk undiscovered in women a great while, and are often scarce discernible, till the age of five-and-twenty or thirty; whereas, in most men, it discovers itself presently after its entrance.

It was on account of this doctrine, as I found by repeated observations, that they were so addicted to the study of Physiognomy, laying down rules to know by the countenance, the lines of the face, and unguarded looks of men, whether the brutal soul has got possession or not, in order to apply proper remedies. This science, however uncertain and doubtful among Christians (who have greater assistance of grace and virtue to

resist their passions, those treacherous invaders), is brought to greater perfection and certitude than one would imagine, among such of these people, who, having no such helps, take little care to cultivate and moderate their vicious inclinations, unless they are apprised and forewarned of the danger. Therefore, their wise men, whenever they come in company of the younger sort, consider attentively with themselves all the lineaments of the countenance, complexions, motions, habits of body, constitution, tone of the voice, make and turn of the face, nose, ears, &c., but particularly they observe the structure and glances of the eye, with innumerable signs proceeding from it, by which they pretend to discover those passions. I say, they pretend to know by these what brutal soul lays siege to the rational soul, or whether it has already taken possession of its post. If they are strangers, they prudently take care to avoid their company, or, at least, are on their guard not to have any dealings with them in matters obnoxious to the brutal soul they think them possessed by. But, if the person attacked by these brutal souls be of their own nation, they immediately forewarn such to be on their guard, by which, and the dread they have entertained from their youth of these brutal enemies, they are kept in such order, that, as I

said, I never saw such moral people in my life. The worst is, they are extremely inclined to be proud, and have too great a value for themselves, despising in their hearts all other nations, as if they were nothing but brutes in human shape.* However, their wise men take as much care as possible to correct this fault, as far as ignorance of the law of grace will allow, by putting them often in mind of the miseries and infirmities of human life, which, being real evils, must be in punishment of some fault; that the most perfect are liable to death, which makes no distinction between them and the rest of the world. Besides, humility, and a commiseration for the defects of others, is one of the rays of the divine light that is to guide them. From such documents and instructions of the wiser sort, though they do not care to have any correspondence with other people, seeing them so possessed with those brutal souls, yet they are a most courteous and compassionate people in all their behaviour.

OF THEIR LAWS AND CUSTOMS.

Over and above what has been said already of the nature and customs of these people, I shall here observe that their laws are very few in

* The Chinese, whom I have proved to be descended from the first Egyptians, are subject to the like pride and contempt of other people, saying that all other nations have

number; but then they are prodigiously exact in the observance of them. I have often heard the Pophar, contrary to his custom, make very severe reflections on the lawyers of other countries, who make laws upon laws, and add precepts upon precepts, till the endless number of them makes the fundamental part to be forgotten, leaving nothing but a confused heap of explanations; which may cause ignorant people to doubt, whether there is really anything meant by the laws, or not. "If I forbid my son," says he, "to do any wrong to any one, what need is there of reckoning up all the particulars by which a person may be wronged? Show but the fact on both sides, any man of sense and equity can tell if there be any wrong done. For, if you multiply an infinity of circumstances, it will be much more difficult to decide what is right, and what is wrong, than if you precisely and absolutely forbid all injury whatsoever." It is almost incredible, with what nicety and equity, and how soon, their judges determine the few disputes they have among them. To weigh the merits of the cause by the weight of the purse, would be counted by them one of the greatest enormities. There are no courts for disputes of this nature;

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but one eye, whereas nature has given them two; signifying, thereby, how much wiser they think themselves than other men.

all is done by laying the case before their public assemblies, or before any one or two prudent and just men, and the affair is finally decided at once. All the law for Meum and Tuum among them is —"Thou shalt do no wrong to any one," without entering into any further niceties. "Such explanatory suppositions," say they, "oftener show people how they may ingeniously contrive to do an injury, than how to avoid it."

Their laws, therefore, are nothing but the first principles of natural justice, explained and applied by the elders, in the public hearing of all who have a mind to come in when the facts are brought into dispute.

The worship of the Deity, and that excessive and even superstitious reverence they pay to their parents, both alive and dead, is so carefully inculcated on them from their infancy, that there is no need of any written law to enforce it. They look on a man to be possessed with some brutal soul, who should pretend to call in question or neglect this duty.

There is a positive law among them not to shed human blood voluntarily.* They carry this

* These people, descending from Misraim, who might know the patriarch Noah, and might have learned, by tradition, the punishment of Cain for the murder of his brother Abel, carried that opinion to an excess. Be these

fundamental law of nature to such a height, that they never put any one to death, even for murder, which very rarely happens — that is, once in several ages. If it appear that a person has really murdered another, a thing they think almost impossible, the person convicted is shut up from all commerce of men, with provisions to keep him alive as long as nature allows. After his death, the fact is proclaimed, as it was when they shut him up, over all the Nomes. His name is blotted out of their genealogies; then his dead body is mangled just in the same manner as he killed the innocent, and afterwards burnt to ashes, which are carried up to the highest part of the deserts, and then tossed up into the air, to be carried away by the winds blowing from their own country. Nor is he ever more to be reck-

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people who they will, or not be at all, I cannot but observe how *inexcusable* the wickedness of men was from the beginning, without blaming God, as some libertines do, for leaving them in ignorance.

The wicked Ham, or Cham, was in the ark with Noah, and lived many years before the deluge (the truth of which is attested by ancient history, as well as by sacred Scripture), and saw the dreadful punishment inflicted on the world for sin. Could not he have learned godliness, and the reward for it, of his father, Noah? Could not Ham have taught his own children, they theirs, and so on? But they corrupted their own ways, and thereby showed the necessity of a revelation.

oned as one of their race; and there is a general mourning observed throughout the kingdom for nine days.

There is also an express law against adultery and whoredom, which are likewise punished after death. If persons are caught in adultery, they are shut up apart till death; then they are exposed naked as they were surprised, and the body of the woman treated after the most ignominious manner for three days. After which, they are burnt, and their ashes dispersed as before.* Whoredom is only punished, in a man, by chaining him to a *he-goat,* and the woman to a *salt bitch,* and leading them round the Nome. All in the respective Nome, men and women, are to be present at the more signal punishments, and parents are obliged to explain to their children the wickedness and horror of the crime, for a warning for the future. I forgot to tell your Reverences, that if the woman brings forth by adultery, the child is preserved, till able to be carried with them when they go into Egypt, and there given to some stranger, with ample provision for its maintenance, but never to be heard of more.†

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* See the learned Bishop of Meaux's "Universal History," concerning the Egyptians, par. iii., and of their punishments after death.

† With our author's leave, this is not such a just and

There is also one particular I should have mentioned, relating to injustice. If, for example, the elders find there has been any considerable injustice done, the criminal is obliged to restore nine times the value. If any one be convicted to have imposed upon the judges, he is to be sent out to the skirts of the country, to live by himself for a time proportionable to his guilt, with a mark on his forehead, for all persons to avoid him, lest he should instil his principles into others. All other matters are regulated rather by custom than by laws, which will be seen when I come to the form of their government, and other particular institutions.

OF THEIR FORM OF GOVERNMENT.

Their form of government, as I had the honour to acquaint your Reverences before, is patriarchal, which they preserve inviolably, being the most tenacious people in the world of their primitive institutions. But the order of the succession is extremely particular, in order to keep up the

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compassionate part, to turn innocent children out among people whose customs they had such a horror of, only for their parents' faults. For, though the maxim be good, "Beware a breed," yet the care they took of their youth, and the moral instruction they gave them, might make them abhor the crimes of their parents.

quality of brotherhood and dignity as exact as they can. Your Reverences, I presume, remember that they all sprung from one family (and lived as such when they were driven out of Egypt), the head of which was priest of the sun. This government they had observed ever since Misraim took possession of the land for his habitation; but when they were secured from all the world in the first vale, as was mentioned before, they established that form of government after a particular manner. The first Pophar settling in that vale with his five sons, and as many daughters, with their husbands, governed them during life, as father or patriarch of them all. Their prodigious veneration for their parents, and separation from all other people, render this form infinitely more practicable than can well be imagined. As they were children of one man, the interest of the whole was the interest of every particular. All the nation of the first transmigration were children, grandchildren, or great-grandchildren of the good old man who conducted them thither. Having no wars, or voyages at sea, nor commerce with the distempers as well as vices of other nations, who generally differ in their way of living as well as their climate—having nothing of this, I say, to destroy their people, they not only increased prodigiously, without the

plurality of wives, but by that and their almost primitive way of living, they preserved their lives to great old age, most of them living above a hundred years, and some above a hundred and fifty. Their first Pophar (say their memoirs) lived till an hundred and fifty-five, and his eldest son, his successor, more robust, lived even to a hundred and sixty. Presently after his establishment in the first vale, he divided his small dominions into five Nomes, or governments, under his five sons, as observed before. All were to be subordinate to the eldest; but it was only patriarchal subordination, relating to the whole. The other governors, and indeed all fathers of families, were entire ministers of the laws in their respective families; but these last were liable to the inspection of the more immediate superiors, and all to that of the Grand Pophar, assisted with such a number of councillors as were established afterwards. To give your Reverences a more distinct idea of this wonderful government, it will come much to the same, whether we descend from the chief Pophar to every respective family, or from these upwards. The particularities of the succession I shall consider afterwards. However, it will be easier to be seen, if we take them when their numbers were not so great, at the first beginning of their establishment.

The Pophar, then, having distinguished the bounds of every Nome, I mean in their first transmigration, each son took possession of it for himself and posterity. While each son's children were unmarried, they continued under the government of their father, who made use of as much land as was sufficient for the conveniences and pleasures as well as the necessaries of life. But as soon as any son was married, or at least when he could be called a father of a family, the father, with consent of the Pophar, allotted him likewise a sufficient quantity for the same end; so they spread and enlarged themselves, as it were, from the centre to a farther extent, much in the same manner as they built their towns till they had occupied the whole Nome. Here you will say, these people must in process of time increase *ad infinitum*, without lands sufficient to maintain them. This was really the case in the first plantation, which was so entirely occupied by them, that if the famous Pophar, who brought them into the vast continent they now enjoy, had not made that glorious discovery with the danger of his life, they must have returned into Egypt, or eaten up one another; but where they are at present, they have room enough, notwithstanding their numbers, for several ages. However, I often represented to the Pophar that it must come to that at last:

the thought made him uneasy at first, and at length put him on a further discovery, as your Reverences will see in the sequel. But such vast numbers of them betaking themselves to arts and manufactures, and the country being so prodigiously fertile, there does not appear any great difficulty in that respect. Of all arts, they look upon agriculture as the first in dignity next to the liberal sciences, since that nourishes all the rest; but it comes so easily, and the fruits and legumes are so rich and delicious, that they have little more trouble than to gather them: besides, having two summers and two springs, each different season produces its peculiar fruits. But, to return to the idea of their government, each father of a family governs all his descendants, married or unmarried, as long as he lives. If his sons are fathers, they have a subordinate power under him; if he dies before he comes to such an age, the eldest son, or the eldest uncle, takes care of them, till they are sufficient to set up a family of themselves. The father, on extraordinary occasions, is liable to be inspected by five of the most prudent heads of that district; these by five of the five adjacent districts chosen by common consent; these last, by the heads of the five Nomes, and all the Nomes by the Grand Pophar, assisted with three hundred and sixty-five elders or senators,

chosen out of every Nome. What is most particular in this government is, that they are all absolute in some manner, and independent, as looking on themselves as all equal in birth; yet in an entire dependency of natural subordination or eldership, which runs through the whole economy, as your Reverences will see when I come to the succession. They are in the same manner lords and proprietors of their own possessions, yet the Pophar and governors can allot and dispose of all for the public emolument, because they look on him to be as much the father of all, as the immediate natural father is of his proper children, and even in some sense their natural father by right of eldership, because they sprung originally from one man, whom the Grand Pophar represents. To this, that natural, or politic, or even superstitious respect they show to their parents, contributes so much, that they never dispute, but, on the contrary, revere the regulations made by their superiors, being satisfied that they are not only just and good, but that it is their own act, since it is done by virtue of a subordination to which they all belong.

The succession of eldership has something very particular, and even intricate in it. To express, at the same time, the superiority of the elder son, and the equality of independence, I

shall endeavour to explain to your Reverences, as well as I can, the right thereof. The eldest son of the first Pophar is always Grand Pophar, when he is of age to govern, which, as I said, is at fifty at soonest; but if the direct line fails, not the uncle's son, nor any one in that Nome, but the right heir of the next Nome, and so of all the five Nomes. If they should fail in all the Nomes, the right heir of the second son of the first Nome, and so of all the rest. This, they say, has happened several times since their first establishment, which is not much to be wondered at, if they are so ancient as they pretend. Thus, though the Grand Popharship be confined to the eldest in some sense, in effect it belongs to them all; but if the next heir be a minor, as he is always judged to be till he is fifty years of age, the eldest of that age, of the second son of the next Nome, is regent till the heir be out of his minority, and so on; insomuch that, in order to divide the superiority among them as equally as possible, he who has the next right to be Grand Pophar, is never to be regent. All other public officers, teachers of arts and sciences, overseers of all the public employments, &c., are constituted by the Grand Pophar and Sanhedrim, with associates of every Nome.

MORE PARTICULARS OF THEIR PUBLIC ECONOMY.

Though, as I said, the Pophar is in some sense the proprietor of the whole country, as head of the government and chief patriarch, yet the paradox of this government consists in this, that they are joint lords, acknowledging no inequality, but merely eldership, and the respect due to dignitaries, which they esteem as their own, or redounding to themselves, because they all give their consent to their election for the public good. In a word, the whole country is only one great family, governed by the laws of nature, with proper officers, constituted by the whole, for order and common preservation. Every individual looks on himself as a part of that great family. The Grand Pophar is the common father, esteeming all the rest as children and brothers, calling them universally by that name, as they all call one another brothers, bartering and exchanging their commodities as one brother would do with another; and not only so, but they all join in building their towns, public places, schools, &c., laying up all the stores and provisions, over and above the present consumption, in public places, for the use of the whole, with overseers and inspectors, constituted by

common consent, who are to take care chiefly that no disorder be committed. Thus every one contributes to all public expenses, feasts, and the like, which on some occasions are extremely magnificent; affecting external grandeur in all respects. Thus also every man, wherever he goes, enters into what house he pleases, as if it were his own home; this they are doing perpetually throughout the whole country, rather visiting than merchandising; exchanging the rarities of each respective place with those of other parts, just like friends making presents to one another; so that all the roads are like streets of great towns, with people going backward and forward perpetually. They do this the more frequently to keep up a correspondence between the Nomes, lest distance of place should cause any forgetfulness of their being of one family. The plenty of the country affords them everything that nature can call delightful, and that with such ease, that infinite numbers are employed in trades and arts, according to their genius or inclinations; which, by their continual peace and plenty, their long establishment in one country, and under one form of government, the natural ingenuity of the people, the so early knowledge of arts, which they brought with them out of Egypt; by the improvements their wise men make in them from time to

time; and from what they learn, when they pay their visits to their deceased ancestors, they have brought to prodigious perfection. One may say of them, that they are all masters, and all servants; every one has employment; generally speaking, the younger sort wait on the elders, changing their offices as is thought proper by their superiors, as in a well-regulated community. All their children universally are taught at the public expense, as children of the government, without any distinction but that of *personal merit*. As the persons deputed for that end judge of their genius, or any particular inclination, they are disposed afterwards to those arts and callings for which they seem most proper; the most sublime sciences are the most in respect with them, and are chiefly the employment of their great men and governors, contrary to the custom of other countries; the reason of which is, because these being never chosen till they are fifty years of age, they have had more time to improve themselves, and generally are persons of more extensive capacities. They rightly suppose, that persons who excel others in the most rational sciences, are not only fittest to govern a rational people, but also most capable of making themselves masters of what they undertake; not but such men, knowing the governors are chosen out of that rank, have an

eye in their studies to the rules and arts of governing, which are communicated at a distance by them, according to the talents they remark in the subjects. They do not this out of any spirit of ambition, employments being rather an honorary trouble than an advantage, but for the real good of the whole. Agriculture, as I said, has the next place in honour after the liberal arts; and next to that, those arts are most esteemed which are most necessary; the last of all, those which are of least use, though perhaps the most delightful.

Since every one is employed for the common good more than for themselves, perhaps persons may apprehend that this gives a check to industry, not having that spur of private interest, hoarding up riches, or aggrandising their families, as is to be found in other nations. I was apprehensive of this myself, when I came to understand their government: but so far from it, that possibly there is not such an industrious race of people in the universe. They place their great ambition in the *grandeur of the country*, looking on those as narrow and mercenary spirits, who can prefer a part to the whole: they pride themselves over other nations on that account, each man having a proportionable share in the public grandeur—the love of glory and praise seems to be their greatest passion. Besides, their wise governors have such ways of stirring

up their emulation by public honours, harangues, and panegyrics in their assemblies, with a thousand other ways of show and pageantry, and this for the most minute arts, that were it not for that fraternal love ingrafted in them from their infancy, they would be in danger of raising their emulation to too great a height. Those who give indications of greater wisdom and prudence in their conduct than others, are marked out for governors, and gradually raised according to their merit. Whoever invents a new art has a statue erected, according to the usefulness of it, with his name and family inserted in public records. Whoever distinguishes himself by any particular excellency, has suitable marks of distinction paid him on public occasions, as garlands, crowns, acclamations, songs, or hymns in his praise, &c. It is incredible how such rewards as these encourage industry and arts in minds so affected with glory as those people are: on the other hand, the greatest punishments, except for capital crimes, which are punished as above, are by public disgraces.

But now I am speaking of their youth: as they look upon them as seeds of the commonwealth, which, if corrupted in the bud, will never bring forth fruit, so their particular care is laid out in their education, in which I believe they

excel all nations. One cannot say there is one in the whole nation who may be called an idle person, though they indulge their youth very much in proper recreations, endeavouring to keep them as gay as they can, because they are naturally inclined to gravity. Besides daily recreations, they have set times and seasons for public exercises, as riding, vaulting, running, but particularly hunting wild beasts, and fishing for crocodiles and alligators in the great lakes, which I shall describe to your Reverences on another occasion; yet they are never suffered to go alone, that is, a company of young men together, without grave men and persons in authority along with them, who are a guard to them in all their actions; nay, they are never suffered to sleep together, each lying in a single bed, though in a public room, with some grave person in the same room with them. Their women are kept much in the same manner, to prevent inconveniences, which I shall touch upon when I came to the education of their women: and this so universally, that as there are no idle companions to lead them into extravagances, so there are no idle and loose women to be found to corrupt their minds. Their whole time, both for men and women, is taken up in employments or public recreations, which, with the early care to instruct them in the fundamental

principles of the morality of the country, prevents all those disorders of youth we see elsewhere. Hence, too, comes that strength of body and mind in their men, and modest blooming beauty in their women; so that among this people nature seems to have kept up to its primitive and original perfection. Besides, that universal likeness in them, proceeding from their conjugal fidelity and exclusion of all foreign mixture in their breed (where all the lineaments of their ancestors, direct and collateral, meet at last in their offspring), gives the parents the comfort of seeing their own bloom and youth renewed in their children; though, in my opinion, this universal likeness is rather a defect; not but the treasures of nature are so inexhaustible, that there are some distinguishing beauties in every face. Their young men and women meet frequently, but then it is in their public assemblies, with grave people mixed along with them. At all public exercises the women are placed in view to see and be seen, in order to inspire the young men with emulation in their performances. They are permitted to be decently familiar on those public occasions, and can choose their lovers respectively, according to their liking, there being no such thing as dowries or interest, but mere personal merit in the case; but more of this afterwards, when I shall speak more particularly of

the education of their women and marriages. This is a short sketch of the government and economy of a people, who are as much distinguished from the customs of others, as they are separated by their habitation and country.

[*Inquisitor.*—You seem, Sir, to have a very high idea of this patriarchal government, and look upon it according to the law of nature; I hope you do not deny but persons may be obliged, by the law of nature, to obey other forms of government, as well as a patriarchal one.

Gaudentio.—No, Reverend Fathers, by no means; I do not enter into comparisons, but relate matter of fact. It is not to be doubted but different forms of government may be proper for different nations; and where once a form of government is lawfully established, persons are obliged to obey, to avoid anarchy and confusion; as, for example, whoever should endeavour to subvert a monarchical government, once lawfully established, must break in upon the laws of right and justice, which are obligations of the law of nature.

Inquisitor.—Read on.

Second Inquisitor.—Under favour, I must ask him a question or two first. I think, Signor Gaudentio, you make the Grand Pophar to be both prince and priest—that is, to be invested

both with temporal and spiritual power; is it your opinion that the spiritual power is subject to the temporal?

Gaudentio.—I speak of heathens, Reverend Fathers, and a heathenish worship, where the Grand Pophar was both prince of the people, and chief priest of the sun by his place. I acknowledge no head of the Church but his Holiness, as most agreeable to the primitive institution of our religion.

Here he went on in his exalted notions of the Sovereign Pontiff, partly being a Roman Catholic, but chiefly, in all appearance, because he was before the Inquisition; for which reason the publisher thought fit to leave it out.

Gaudentio.—Is it your Reverences' pleasure that I go on with my history?

Inquisitor.—Aye, aye, read on.]

THE EDUCATION OF THEIR WOMEN, AND MARRIAGES.

As for their women, the Pophar told me it was what gave them the most trouble of anything in their whole government; that, by their records, their ancestors had held frequent consultations after what manner they were to be managed, there being great difficulties to be feared, either from allowing them liberty, or keeping them under restraint. "If you allow them liberty, you must

depend upon their honour, or rather caprice, for your own; if you keep them under confinement, they will be sure to revenge themselves the first opportunity, which they will find in spite of all you can do. The rules," said he, "by which men are governed, will not hold with women; solid reason, if you can make them sensible of it, will some time or other have an influence on most men, whereas humour is what predominates in women. Hit that, you have them; miss it, you do nothing: and yet they are so far from being an indifferent thing in the commonwealth, that much more depends on the right management of them than people imagine. Licentiousness of youth draws innumerable misfortunes on any government; and what greater incentives for licentiousness than lewd women, whether common prostitutes, wanton ladies, or adulteresses? For all loose women belong to one of these classes. Our women," continued he, "are extremely beautiful, as you see; our men strong and vigorous; conjugal fidelity, therefore, and chastity, must be the strongest bonds to keep them in their duty. As for our young men, we keep them in perpetual employment, and animate them to glory by everything that can move generous minds; with our women we endeavour the same, by ways adapted to their genius. But our greatest care of

all is to make marriage esteemed by both parties—the happiest state that can be wished for in this life. This we believe to depend on making the woman, rather than the man, happy and fixed in her choice; because, if the person be imposed upon her contrary to her own inclination, dislike, or revenge, or perhaps a more shameful passion, will make her seek for relief elsewhere; and, where women are not virtuous, men will be lewd. We therefore permit the woman to choose entirely for herself, and the men to make their addresses where they please; but the woman is to distinguish her choice by some signal occasion or other, and that, too, not without great difficulties on both sides, which, being surmounted, they esteem themselves as arrived at the happy part of all their wishes. The most ardent and tried love determines the choice: this endears the man to her on the one hand, and the difficulty of finding any woman who has not the same inducements to love her husband, leaves him no encouragement for his lawless desires among married women; and the single women are either so early engaged with their lovers, or so possessed with the notion that a married man cannot belong to her, that his suit would be entirely vain. In a word, we do not allow the least temporal interest to interfere in the choice, but rather wish our young people

should be mutually attracted by esteem and affection. The whole business of courtship is to prove their constancy, and to make them so. When we are well assured of this, all obstacles are removed. We found this method to have the least inconveniences of any, and the best means to preserve conjugal fidelity, on which the good of families so much depends.

"When our nation," continued he, "began to grow very populous, and the country full of riches and plenty, the promiscuous conversation of our young men and women, with some neglect on the part of the governors, was the occasion that the bounds of our innocent ancestors were not sufficient to keep them in their duty; strange disorders crept among our youth of both sexes; our men grew enervated and effeminate, our women wanton and enflamed; unnatural abuses wasted their constitution; so that we lost thousands of our young men and women, without knowing what was the cause: even in the married state, the women began not to be contented with one man; on which account our ancestors had almost resolved to keep all our women from the sight of men till they were married, and then to deliver them up to their husbands, who should have a despotic right over them, as I am informed they have in other nations. They

imagined this to be a certain means to ascertain the legitimacy of their children, and to prevent jealousy—the first cause, however dissembled, of the man's dislike to his wife. Others objected against this severe discipline, and said, it was making the most beautiful part of the creation mere slaves, or at least mere properties; that it was to give a fatal check to the glory of a free people, to deprive the husband of the voluntary love of his moiety, and take away the most endearing part of conjugal happiness. To this the severer side answered, that the women were come to such a pass, that their abuses of liberty showed they were scarce capable of making a proper use of it. However, a medium betwixt both carried it for that time. The injuries of the marriage state, and the corruption of youth, which was the occasion of it, were judged to be of such consequence to the commonwealth, that, resolved to put a stop to it at any rate, all the wise men and governors consulted together, and resolved unanimously to put the laws I mentioned, against adultery and whoredom, in execution, causing proclamations to be made for that intent throughout the whole empire. All corrupters of youth of both sexes were shut up immediately, with the regulations I related above, of having grave persons always in the company of young people,

whether men or women. They married off all that were of age for it, as fast as they could; but quickly found the number of inhabitants did not increase as usual, their native vigour being exhausted or debilitated by their unnatural abuses——"

[*Some paragraphs seem wanting in this part of Gaudentio's narrative, which doubtless were very curious.*]

There is one peculiar method allowed by them, in which they differ from all other nations; for, whereas these last endeavour to preserve their young people from love, lest they should throw themselves away, or make disadvantageous matches; the former, having no interested views in that respect, encourage a generous and honourable love, and make it their care to fix them in the strictest bonds they can, as soon as they judge, by their age and constitution, of their inclinations: this they do sometimes by applauding their choice, but mostly by raising vast difficulties, contrived on purpose both to try and enhance their constancy. They have histories and stories of heroic examples of fidelity and constancy in both sexes; but particularly for the young women, by which they are taught rather to suffer ten thousand deaths than violate their plighted faith. One may say they are a nation of faithful lovers;

the longer they live together, the more their friendship increases, and infidelity in either sex is looked upon as a capital crime. Add to this, that being all the same in rank and quality, except the regard paid to eldership and public employments, nothing but personal merit, and a liking of each other, determines the choice; there must be signal proofs produced that the woman prefers the man before all others, as his service must be distinguished in the same manner. Where this is approved of by the governors or elders, if the woman insist on her demands, it is an inviolable law that that man must be her husband. Their hands are first joined together in public, then they clasp each other in the closest embrace, in which posture the elder of the place, to show that this union is never to be dissolved, takes a circle of the finest tempered steel, woven with flowers, and first lays it over their necks, as they are thus clasping each other, then round their waists, and last of all round their breasts, or hearts, to signify that the ardency of their love must terminate in an indissoluble friendship; which is followed by infinite acclamations and congratulations of the whole assembly. I believe the world cannot furnish such examples of conjugal chastity as are preserved between them by these means. Widowers and widows never marry single persons, and but

rarely at all, except left young; when they are to gain each other as before. By such prudent precautions, infinite disorders and misfortunes to the commonwealth are prevented, proceeding not only from disproportionate and forced marriages, but from the licentiousness of idle persons, who either marry for money, or live on the spoil of other people, till they can get an advantageous match. This is a short sketch of their government and customs, which I thought would not be unacceptable to your Reverences, though a great many other customs of less moment will occur in the sequel of my life, to which I now return.

The Pophar regent made choice of me for one of his attending companions, with the other young men who came home with us: he had a great many other attendants and officers, deputed by common consent to wait his orders as regent; these were changed every five years, as were those attending the governors of other Nomes, on account of improvement; for, being all of equal quality, they endeavour to give them as equal an education as possible, changing their employments, and waiting on one another in their turns, by the appointment of their respective governors, except those whose genius or choice determines them to arts and sciences, according to their economy described before. I must only add, that having

such a high value for their race, no one thinks it a disgrace to perform the meanest offices, being all to be attended in like manner themselves when it comes to their turns, each looking on the honours done to every branch of their government as their own. Hence all their public ranks and ceremonies are the most magnificent that can be imagined; there is scarce anything done, even in entertainments between the private tribes, but there are proper officers deputed for it, and all expenses paid out of the common stock, with deputies and overseers for everything. Their houses are all open to one another, with a long gallery, which runs from one end of the range of building to the other. The women's apartments are joined together; with the men of each family adjoining to their own women, that is, their wives, sisters, and daughters. The women have their subaltern officers like the men. The first apartment of every break of a street belongs to the men, then the women belonging to them; then the women of the next family joining to them, and their men beyond them, and so on, with large public halls at proper distances for public assemblies; so that everything they do is a sort of paradox to us, for they are the freest and yet strictest people in the world: the whole nation, as I observed before, being more like one universal regular college, or

community, than anything else. The women are perpetually employed as well as the men; it is their business to work all fine garments for themselves and the men, which, being much the same, except devices and flowers for their friends and lovers, are made with less difficulty. The chief difference is in the wearing them. But the chief distinction of sexes is in the ornaments of their necks and hair. Crowns and fillets are worn by all, just after the model of the little picture your Reverences saw in the cabinet; all their tapestry, embroidery, and the like, with infinite other curiosities, are the work of their women; so that the chief qualification of their women—or ladies, for they are all such—is to excel at the loom, needle, or distaff. Since I came there, by the Popbar's desire, they have added that of painting, in which, I believe, the vivacity of their genius will make them excel all the rest of the world. Not teaching for hire, I thought it no disgrace in me to instruct such amiable scholars in an art no man ought to be ashamed of. It is a thing unknown to these people for young ladies of any degree, or even young men, to have nothing else to mind or think of but visits and dress. When I gave them an account of the lives of our quality and gentry, they cried out, "What barbarians! Can anything become beauty more than knowledge and

enuity?" They seemed to have such a contempt, l even a horror, for a life of that nature, that young ladies asked me, with great concern, if ladies had any lovers; as if it were impossible ove a woman who had nothing to recommend but what nature gave her. In fine, by the cription I gave of the idle life of our ladies, y judged them to be no more than beautiful tes. They asked me, also, if I did not think self fortunate by my captivity, where I met h ladies, who thought the ornaments of the d more desirable than those of the body, and l me they imputed what they saw in me to my d fortune of being born of their race by the her's side; nay, could scarce believe but my er had a mixture of their blood by some way ther. I assured them I esteemed myself very py to be in the midst of so many charms of y and mind; and added, that though they had inestimable happiness of being born all of one , without any mixture of foreign vices, yet, in t, all the world were originally brothers and ers, as springing from one pair, since men and nen did not rise out of the ground like mushns. This I said to give them a little hint of ral and revealed religion, which are inseparably ed together. But to return to myself. The har, being my nearest relation, took me into

his own family as his constant companion and attendant, when he was not on the public concerns, where I likewise accompanied him sometimes, and received most distinguishing marks of his favour. He would often confer with me, and instruct me in their ways and customs, and the polity of their government, inquiring frequently into the particulars of our government, both civil and religious. He never endeavoured to persuade me to conform to their religious ceremonies, and my own good sense told me it was prudence not to meddle with them. I rather thought he seemed to have more favourable sentiments of our religion, as such, than his own, though he was prodigiously bigoted to their civil customs; saying, it was impossible ever to preserve a commonwealth, when they did not live up to their laws, which should be as few and as simple as possible: for when once people come to break in upon fundamentals, all subsequent laws would not have half the strength as primary ones. To these he added many other reflections, that showed him a man of consummate wisdom, and worthy the high post he bore. He had had two sons, both dead, and two daughters living; the one was about ten years old when I arrived there (it is she your Reverences saw in that picture), the other born the year before the Pophar set out for Grand Cairo.

His lady, much younger than himself, showed such fresh remains of beauty, as demonstrated that nothing but what sprung from herself could equal her; both the Pophar and his consort looked on me as their own son, nor could I expect greater favour had I really been so. I took all the care imaginable not to render myself unworthy of it, and both revered and loved them beyond what I am able to express; though, indeed, as I observed, the whole race of them was nothing but a kingdom of brothers and friends, no man having the least suspicion or fear of another. They were so habituated to the observance of their laws, by their natural dispositions and the never-ceasing vigilancy of their governors, that they seemed to have a greater horror for the breach of their laws, than the punishments attending it; saying, that infinite disorders might be committed by the malicious inventions of men, if there was nothing but fear to keep them in their duty—such force has education and the light of nature rightly cultivated. For myself, I was left to follow what liberal employment I had a mind to. Philosophy, music, and painting, had been the chief part of my study and diversion, till my unhappy captivity and the loss of my brother; but, as I was fallen among a nation of philosophers, that noble science, the mistress of all others, made up the more

serious part of my employment; though at some times, by the Pophar regent's earnest desire, I applied myself to the other two, particularly painting. They had a great many old-fashioned musical instruments, and an infinite number of performers in their way, who attended their feasts and public rejoicings; but their music, both vocal and instrumental, was not near so perfect as one might have expected of so polite a people, and did not come up to the elevated genius of our Italians. Their philosophy chiefly turned on the more useful part of it—that is, the mathematics and direction of nature: in the moral part of it, they have a system, or rather notion, of which I forgot to acquaint your Reverences before; it is a too high and exalted notion of Providence, if that expression may be allowed, by which they imagine all things to be so governed in this world, that whatever injury a man does to another, it will be returned upon him or his posterity, even in this world, in the same manner, or even in a greater degree, than what he did to others.

[*Inquisitor.*—You will be pleased to explain your own sentiments in this particular, since we hope you do not deny that fundamental law of nature and religion, viz., That the divine Providence presides over all things; and as for sublunary things, we presume you believe that Providence

does not only show itself in the wonderful production and harmony conspicuous in all natural causes and effects, beyond all the wit and art of men; but also over the moral part, that is, the free actions of men, by suitable rewards and punishments in this world or the next, to make an equal and just compensation for all the good and evil of this life, as God is the just and equal Father of all. So, pray explain yourself, that we may know your real sentiments on that head.

Gaudentio.—I hope, Reverend Fathers, I shall convince you my sentiments are really orthodox on this point. No man has more reason to magnify Providence than myself; but heathenish people may carry a just belief to superstition. That there is a providence over the physical part of the world, no man who has any just knowledge in nature can be ignorant, since he may be convinced by the least insect; everything being adapted to its peculiar ends, with such art and knowledge in the Author of it, that all the art and knowledge of men cannot do the like; and, by consequence, not being able to make itself, it must be produced by a cause infinitely knowing and foreseeing. Then, as to the moral part of the world, the same reason shows, that since the great Creator descends so low as to take care of the least insect, it is incredible to think that the

noblest part of the world—that is, the free actions of men—should be without his care. But, as he has given them the glorious endowments of free will, the same Providence knows how to adapt the direction of them by ways and means suitable to their beings—that is, by letting them know his will, and proposing suitable rewards and punishments, for their good and bad actions; which rewards and punishments, it is evident, are not always seen in this life—since the wicked often prosper, and the good suffer—but, by consequence, must be reserved for another state.

But these people, not having a just notion of the next life, though they believe a future state, carry matters so far, that they think every injury done to another will be some way or other retaliated upon the aggressor, or his posterity, in this life; only they say, the punishment always falls the heavier the longer it is deferred. In this manner do they account for all the revolutions of the earth, but one wicked action is punished by another; that the descendants of the greatest monarchs have been lost in beggary for almost endless generations, and the persons that dispossessed them treated after the same manner by some of the descendants of the former; and so on: which notion, in my opinion, is not just, since a sincere repentance may wipe off the most grievous

offences. But as persons, generally speaking, are more sensibly touched with the punishments of this life, it is not to be doubted but there are often most signal marks of avenging providence in this life, in order to deter the wicked.

Inquisitor.—Go on.]

Finding the Pophar had a prodigious fancy for painting, by some indifferent pieces he had picked up, I applied myself with extraordinary diligence to that art, particularly since he would have me teach his daughter, whose unparalleled charms, though but in the bud, made me insensible to all others. By frequent drawing, I not only pleased him and others, but almost myself; every one there, men and women, were to follow some art or science: the Pophar desired me to impart my art to some of the young people of both sexes; saying, there were very great encouragements for the inventors of any new arts, which I might justly claim a title to. I did so; and before I left the place, I had the pleasure to see some of them equal, or even excel, their master.

These were the chief employments of my leisure hours; though I was forced to leave them for considerable intervals to attend the regent in the private visitations of his charge, which he did frequently from time to time, sometimes to one Nome, sometimes to another, having an eye over

all, both officers and people. These visitations were rather preservations against, than remedies for, any disorders. He used to say, that the commonwealth was like a great machine with different movements, which, if frequently visited by the artist, the least flaw being taken notice of in time, was not only soon remedied, but was a means of preserving all the rest in a constant and regular motion; but if neglected, would soon disorder the motions of other parts, and either cost a great deal to repair, or bring the whole machine to destruction. Unless on public solemnities, which are always very magnificent, the Pophar (not to burden his people) went about without any great train, accompanied by only an assisting elder or two, the young Pophar, and myself: he had frequent conversations with the subalterns, and even with the meanest artisans, calling them his children, and they having recourse to him as their common father. For the first five years of his regency, the only difficulty we had of any moment to determine was an affair of the most delicate nature I ever heard. Though it does not concern myself, I shall relate it to your Reverences for the peculiar circumstances of it, being a case entirely new, as well as unprovided for by the laws of their constitution.

The case was this: two twin brothers had fallen

in love with the same woman, and she with them. The men and the woman lived in different parts of the same Nome, and met accidentally at one of their great solemnities; it was at the feast of the sun, which is kept twice a-year, because, as I informed your Reverences, their kingdom lies between the tropics, but more on this side the line than the other. This situation is the occasion that they have two springs and two summers. At the beginning of each spring, there are great feasts in every Nome, in honour of the sun; they are held in the open fields, in testimony of his being the the immediate cause (in their opinion) of the production of all things. All the sacrifice they offer to him are five little pyramids of incense, according to the number of their Nomes, placed on the altar in plates of gold till they take fire of themselves. Five young men, and as many women, are deputed by the governors to perform the office of placing the pyramids of incense on the altar: they are clad in their spangled robes of the colour of the Nome, with crowns on their heads, marching up two by two, a man and a woman, between two rows of young men and women placed theatre-wise one above another; and make the most beautiful show that eyes can behold. It happened that one of the twin brothers was deputed, with the young lady I am speaking of, to make the

first couple for placing the incense on the altar. They marched up on different sides till they came to the altar: when they have placed their incense, they salute each other, and cross down, the men by the ranks of the women, and the women by the men, which they do with a wonderful grace becoming such an august assembly. The design of this is to encourage a decorum in the carriage of the young people, and give them a sight of each other in their greatest lustre. When the five couple have performed their ceremony, the other ranks come two by two to the altar, saluting each other, and crossing as before, by which means the young people have an opportunity of seeing every man and woman in the whole company, though the placing of them is done by lot. If they have not any engagement before, they generally take the first liking to one another at such interviews, and the woman's love and choice being what determines the marriage, without any view of interest—being, as I said, all equal in quality—the young gallants make it their business to gain the affection of the person they like by their future services. To prevent inconveniences of rivalship at the beginning, if the man be the person the woman likes, he presents her with a flower just in the bud, which she takes and puts in her breast. If she is engaged before, she shows him one, to signify her engagement; which,

if in the bud only, shows the courtship is gone no farther than the first proposal and liking; if half blown, or the like, it is an emblem of further progress; if full blown, it signifies that her choice is determined, from whence they can never recede—that is, she can challenge the man that presents it, but he cannot challenge her till she has worn it publicly. If any dislike should happen after that, they are to be shut up never to have any husband. If she has no engagement, but does not approve of the person, she makes him a low courtesy, with her eyes shut till he is gone away. The women, it is true, for all this, have some little coquettish arts, dissembling their affections now and then, but not often. If the man be engaged, he wears some favour or other to show it; if he likes not the woman, he presents her with nothing; if the woman should make some extraordinary advances, without any on his side, she has liberty to live a maid, or to be disposed of among the widows, being looked upon as such, who, by-the-bye, marry none but widowers. But to return to the twins. It happened that the brother who went with the lady to the altar, seeing she had no bud upon her breast, fell in love with her, and she with him; the awe of the ceremony hindered them from taking any further notice of one another at that time. As she went

down the ranks, the other brother saw her, and fell in love with her likewise, and contrives to meet her with a bud in his hand, just as the ceremony ended, which she accepts of, taking him to be the person who had marched up with her to the altar; but, being obliged to go off with the other young ladies, whether the concern she had been in, in performing the ceremony before such an illustrious assembly, or the heat of the weather, or the joy she conceived in finding her affection reciprocal, or altogether, had such an effect, that she fell in a fainting fit among her companions; who opening her bosom in haste, not minding the flower, it fell down, and was trod under foot. Just as she was recovered, the brother who performed the ceremony came up and presented his bud; she, thinking it had been that she had lost, received it with a look that showed he had made a greater progress in her affections than what the flower expressed: the laws not permitting any further conversation at that juncture, they retired to their respective habitations. Some time after, the brother who had the luck to present the first flower—whom, for distinction, I shall call the younger brother, as he really was—found a way to make her a visit by stealth, at a grated window, which, as I observed, was publicly prohibited by the wise governors, but privately connived at to enhance

their love. He came to her, and, after some amorous conversation, makes bold to present her the more advanced mark of his affection, which she accepted of, and gave him in return a scarf worked with hearts separated by little brambles, to show there were some difficulties for him to overcome yet; however, they gave one another mutual assurances of love, and he was permitted to profess himself her lover, without declaring her name, for some private reason she had. Not long after, the elder brother came, and procured an opportunity of meeting her at the same window. The night was very dark, so that he could not see the second flower which she had in her bosom, only she received him with greater signs of joy and freedom than he expected; but, reflecting on the signs he had remarked in her countenance, and after her illness, by a sort of natural vanity for his own merits, flattered himself that her passion was rather greater than his, excused himself from being so long without seeing her, and added, that if he were to be guided by the height of his flame, he would see her every night. She, reflecting how lately she had seen him, thought his diligence was very extraordinary, but imputed it to the ardour of his passion; in fine, she gave him such assured signs of love, that he thought in himself that he might pass the middle ceremony, and present her with a full-blown

flower, to make sure of her. She took it, but told him she would not wear it for some time, till she had passed some forms, and had further proof of his constancy; but, for his confirmation of her affection, she put out her hand as far as the grate would permit, which he kissed with all the ardour of an inflamed lover, giving her a thousand assurances of his fidelity, and she in return gave him a ribband with two hearts interwoven with her own hair, separated only by a little hedge of pomegranates almost ripe, to show that the time of gathering the fruit was nigh at hand. Thus were the three lovers in the greatest degree of happiness imaginable: the brothers wore her favours on all public occasions, congratulating each other for their success in their amours; but, as lovers affect a secresy in all they do, never telling one another who were the objects of their affection. The next great feast drew on, when the younger brother thought it was time to present the last mark of his affection, in order to demand her in marriage, which was usually performed in those public solemnities. He told her he hoped it was now time to reward his flame, by wearing the open flower as a full sign of her consent, and gave her a full-blown artificial carnation, with gold flames and little hearts on the leaves, interwoven with wonderful art and ingenuity. She, thinking

it had been a repetition of the ardour of his affection, took it, and put it in her bosom with all those marks of tenderness, by which the fair sex in all countries know how to reward all the pains of their lovers in a moment. Upon this he resolved to ask her of her parents, which was the only thing necessary on his side, the woman having a right to demand any man's son in the kingdom, if he had but presented her with the last mark of his affection. The elder brother, having given in his some time before, thought the parents' approbation was the only thing wanting on his side, and resolved the same day on the same thing. They were strangely surprised to meet one another; but, seeing the different favours, they did not know what to make of it. When the father came, they declared the cause of their coming, in terms which fully expressed the agony of their minds: the father was in as great concern as they were, assuring them that he had but one daughter, who, he was confident, would never give such encouragement to two lovers at the same time, contrary to their laws; but, seeing their extreme likeness, he guessed there must be some mistake. Upon this the daughter was sent for, who being informed it was to declare her consent in the choice of her lover, came down with four flowers in her bosom, not thinking but the two full-blown had belonged

to the same person, since she had received two before she had worn the first. The description the poets gave of the goddess Venus rising out of the sea, could not be more beautiful than the bloom that appeared in her cheeks when she came into the room. I happened to be there present, being sent before by the Pophar, to let the father know of the regent's intended visited; that, being a considerable officer, he might order his concerns accordingly. As soon as the young lady heard the cause of their coming, and saw them indistinguishably like each other, with the public signs of her favour wrought with her own hand, which they brought along with them, she screamed out —"I am betrayed!" and immediately fell into a swoon, flat on the floor, almost between her two lovers. The father, in a condition very little better, fell down by his daughter, and, bathing her with his tears, called to her to open her eyes, or he must die along with her. The young men stood like statues, with rage and despair in their looks at the same time. I being the only indifferent person in the room, although extremely surprised at the event, called her mother and woman to come to her assistance; who carried her into another room, undressed her, and by proper remedies brought her at last to herself. The first word she said was—"Oh, Berilla! what have you done?"

All the rest was nothing but sobs and sighs, enough to melt the hardest heart. When she was in a condition to explain herself, she declared, she liked the person of the man who went up with her to the altar; that, some time after, the same person, as she thought, had presented her with the first marks of his affection, which she accepted of, and in fine had given her consent by wearing the full-blown flower—but which of the two brothers it belonged to, she could not tell: adding, that she was willing to submit to the decision of the elders, or to undergo what punishment they thought fit for heedless indiscretion; but protested she never designed to entertain two persons at the same time, but took them to be the same person. The care of their marriages being one of the fundamentals of their government, and there being no provision in the law for this extraordinary case, the matter was referred to the Pophar regent, who was to be there in a few days: guards, in the meantime, were set over the brothers, for fear of mischief, till a full hearing. The affair was discussed before the Pophar regent, and the rest of the elders of the place. The three lovers appeared before them, each in such agony as cannot be expressed. The brothers were so alike, it was hard to distinguish one from the other. The regent asked them, which of the two went up to the altar

with the young lady; the elder said it was he, which the younger did not deny: the lady, being interrogated, owned she designed to entertain the person who went up with her to the altar, but went no further than the first liking. Then they asked which of the two brothers gave the first flower; the younger said he presumed he did, since he fell in love with her as she went down the ranks, and contrived to give her the flower as soon as the ceremony was over, not knowing of his brother's affection, neither did she bear any mark of engagement, but accepted of his service; the lady likewise owning the receipt of such a flower, but that she lost it, fainting away in the crowd: but when, as she thought, he restored it to her, she did not like him quite so well as when she received it the first time, supposing them to be the same person. Being asked who gave her the second, third, and last mark of engagement, it appeared to be the younger brother, whose flower she wore publicly in her bosom; but then she received the full-blown flower from the elder brother also. The judges looked at one another for some time, not knowing well what to say to the matter. Then the regent asked her, when she gave her consent, if she did understand the person not to be him that went up with her to the altar. She owned she did, which was the elder; but, in fact, had placed her affec-

tions on the person who gave her the first flower, which was the younger. Then the two brothers were placed before her, and she was asked, that, supposing she were now at liberty, without any engagement, which of the two brothers she would choose for a husband? She stopt, and blushed at the question; but at length said, the younger had been more assiduous in his courtship; and with that burst into tears, casting a look at the younger brother, which easily showed the sentiments of her heart. Every one was in the last suspense how the regent would determine the case; and the young men expressed such concern in their looks, as if the final sentence of life and death, happiness or misery, was to be pronounced to them; when the regent, with a countenance partly severe as well as grave, turning towards the young lady—"Daughter," said he, "your ill fortune, or indiscretion, has deprived you from having either of them; both you cannot have, and you have given both an equal right; if either of them will give up their right, you may marry the other, not else.—What do you say, sons," says he, "will you contribute to make one of you happy?" They both persisted they would not give up their right till the last gasp. "Then," says the regent, turning to the lady, who was almost dead with fear and confusion, "since

neither of them will give up their right, I pronounce sentence on you, to be shut up from the commerce of men, till the death of one of your lovers; then it shall be left to your choice to marry the survivor." So, giving orders to have her taken away, the court was going to break up, when the younger brother, falling on his knees, cries out—"I yield my right, rather than the adorable Berilla should be miserable on my account; let me be shut up from the commerce of men, for being the occasion of so divine a creature's misfortune.—Brother, take her, and be happy—and you, divine Berilla, only pardon the confusion my innocent love has brought upon you; and then I shall leave the world in peace." Here the whole court rose up, and the young man was going out, when the regent stopped him. "Hold, son," says he, "there is a greater happiness preparing for you than you expect: Berilla is yours; you alone deserve her, who prefer her good to your own; and as I find her real love is for you, here join your hands, as I find your hearts are already." They were married immediately; the regent leaving behind him a vast idea not only of his justice, but wisdom, in so intricate a case. I drew an historical piece of painting of this remarkable trial, expressing as nigh as I could the postures and agonies of the

three lovers, and presented it to the divine Isyphena, the regent's daughter, telling her, that if she were to accept of flowers, as that young lady did, she would ruin all the youths of Mezzorania. She received it blushing, and said she should never receive any but from one hand, nor even that, if she thought she should do him any harm; adding, that she thought her father had given a just judgment; then waved the discourse with such innocence, yet knowledge of what she said, that I was surprised to the last degree; not being able to guess whether I had offended her or not.

These visitations in the company of the Pophar, gave me an opportunity of seeing all the different parts and chief curiosities of the whole empire. Their great towns, especially the heads of every Nome, were built, as I said, much after the same form, differing chiefly in the situation, and are principally designed for the winter residence, for their courts and colleges, but particularly for instructing and polishing their youth of both sexes, and such admirable care and economy, to avoid all dissoluteness and idleness, that, as I observed before, there is no such thing known, as for persons to have no other business on their hands but visits and dress; esteeming those no better than brutes and barbarians who are not con-

stantly employed in improving their natural talents in some art or science. Their villas, or places of pleasure, are scattered all over the country, with most beautiful variety; the villages and towns built for manufactures, trades, conveniency of agriculture, &c., are innumerable; their canals, and great lakes, some of them like little seas, are very frequent, according as the nature of the country will allow; with pleasure-houses and pavilions, built at due distances, round the borders, interspersed with islands and groves—some natural, some artificial—where at proper seasons you might see thousands of boats skimming backwards and forwards, both for pleasure and profit of catching fish, of which there is an inexhaustible store. There are also vast forests of infinite variety and delight, distinguished here and there with theatrical spaces or lawns, either natural or cut out by art, for the conveniency of pitching their tents in the hot seasons; with such romantic scenes of deep vales, hanging woods, and precipices, natural falls, and cascades, or, rather, cataracts of water over the rocks, that all the decorations of art are nothing but foils and shadows to those majestic beauties of nature; besides glorious prospects of different kinds over the edges of the mountains where we passed in our visitations, sometimes presenting us with a boundless view

of the most delicious plains in the world; in other places, having our view terminated with other winding hills, exhaling their reviving perfumes from innumerable species of natural fruits and odoriferous shrubs. Travelling thus by easy journeys, staying or advancing in our progress as we thought fit, I had an opportunity of admiring with infinite delight the effects of industry and liberty, in a country where nature and art seemed to vie with each other in their different productions. There was another extraordinary satisfaction I received from these visitations, which was the opportunity of seeing and partaking of their grand matches, or, rather, companies, if I may use the expression, of hunting and fishing. All the young people, with their governors, or all who are able or willing to go, at particular seasons disperse themselves for these hunts all over the kingdom; the country being so prodigiously fertile, that it furnishes them, almost spontaneously, with whatever is necessary, or even delectable for life, the people living in some measure in common, and having no other interest but that of a well-regulated community. They leave the towns at certain seasons, and go and live in tents for the conveniency of hunting and fishing, according as the country and seasons are proper for each recreation: the flat part of the

country (though it is generally more hilly than campaign) is stocked with prodigious quantities of fowl and game, as pheasants, partridges of different kinds, much larger than our wild hens; turkeys, and peacocks, with other species of game, which we have not in Italy; hares almost innumerable, but no conies that ever I saw, unless we call conies a lesser sort of hare, which feed and run along the cliffs and rocks, but do not burrow as ours do. There is also a sort of wild goat, much less than ours, not very fleet, of a very high taste, and prodigiously fat. They take vast quantities of all sorts, but still leave a sufficient stock to supply next season, except hurtful beasts, which they kill whenever they can. But their great hunts are in the mountains and woodland parts of the country, where the forests are full of infinite quantities of mast and fruits, and other food for wild beasts of all kinds; but particularly stags of four or five different species, some of which, almost as big as a horse, keep in the wildest parts, whose flesh they dry and season with spices, and is the richest food I ever tasted. Their wild swine are of two kinds, some vastly large, others very little, not much bigger than a lamb, but prodigiously fierce. This last is most delicate meat, feeding on the masts and wild fruits in the thickest parts of the groves, and

tiplying exceedingly, where they are not dis-
ed, one sow bringing sixteen or eighteen pigs;
at I have seen thousands of them caught at
hunting-match, and sent in presents to other
s of the kingdom, where they have none;
h is their way in all their recreations, having
ons appointed to carry the rarities of the
try to one another, and to the governors,
nts, and friends left behind. When they go
o their grand hunt, they choose some open vale,
ast lawn, as far in the wild forest as they can,
re they pitch their tents, and make their ren-
ous: then they send out their most courageous
g men, in small bodies of ten in a company,
armed, each with his spear and his fusil slung
is back, which last, of late years, they find more
iceable against the wild beasts than spears,
ng got samples of them from Persia. These
uietly through the wildest parts of the forest at
er distances, so as to meet at such a place,
h is to view the ground, and find a place proper
ake their stand, and pitch their toils. They are
several days out about this; but are to make
oise, nor kill any wild beast, unless attacked,
ey come upon him in his couch, at unawares,
they may not disturb the rest. When they
made their report, several thousands of them
ound a considerable part of the forest, stand-

ing close together for their mutual assistance, making as great a noise as they can, with dogs, drums, and rattles, and other noisy instruments, to frighten the game towards the centre, that none may escape the circle. When this is done, all advance in a breast, encouraging their dogs, sounding their horns, beating their drums and rattles, that the most courageous beasts are all roused, and run before them towards the centre, till by this means they have driven together several hundreds of wild beasts, lions, tigers, elks, wild boars, stags, foxes, hares, and, in fine, all sorts of beasts that are within that circle. It is most terrible to see such a heap of cruel beasts gathered together, grinning and roaring at one another, in a most frightful manner: but the wild boar is the master of all; whoever comes near him in that rage, even the largest lion, he strikes at him with his tusks and makes him keep his distance. When they are brought within a proper compass, they pitch their toils round them and enclose them in, every man joining close to his neighbour, holding out their spears to keep them off. If any beast should endeavour to make his escape, which some will do now and then (particularly the wild boars), they run against the points of the spears, and make very martial sport. I was told, that an enraged wild sow

once broke through three files of spears, overturned the men, and made a gap, that set all the rest a-running almost in a body that way, so that the people were forced to let them take their career, and lost their labour. But now they have men ready with their fusils to drop any beast that should offer to turn ahead. When they are enclosed, there is most terrible work; the greatest beasts fighting and goreing one another, for rage and spite, and the more fearful running into the toils for shelter. Then our men with their fusils drop the largest as fast they can. When they intend to shoot the wild boar, three or four aim at him at a time, to be sure to drop him or disable him, otherwise he runs full at the last that wounded him, with such fury, that sometimes he will break the strongest toils; but his companions all join their spears, to keep him off. When they have dropped all that are dangerous, and as many as they have a mind, they open their toils, and dispatch all that are gasping. I have known above five hundred head of beasts of all sorts killed in one day. When all is over, they carry off their spoil to the rendezvous, feasting and rejoicing, and sending presents as before.

There is oftentimes very great danger, when they go through the woods to make discovery of their haunts; because, if in small companies,

some stubborn beast or other will attack them directly: every man, therefore, as I said, has a fusil slung at his back, and his spear in his hand for his defence. Being once in one of their parties, we came upon a prodigious wild boar, as he was lying in his haunt: some of us were for passing by him, but I thought such a noble prey was not to be let go; so we surrounded him, and drew up to him, with more courage and curiosity than prudence. One of my companions, who was my intimate friend, being one of those who conducted me over the deserts, went nigher to him than the rest, with his spear in his hand, stretched out ready to receive him, in case he should come at him; at which the beast started up of a sudden, with a noise that would have terrified the stoutest hero, and made at him with such a fury, that we gave him over for lost. He stood his ground with so much courage, and held his spear so firm and exact, that he run it directly up the mouth of the beast quite into the inner part of his throat; the boar roared and shook his head in a terrible manner, endeavouring to get the spear out, which if he had done, all the world could not have saved the young man. I, seeing the danger, ran in with the same precipitancy, and, clapping the muzzle of my gun almost close to his side, a little behind his fore-shoulder, shot him quite through

ody; so he dropped down dead before us.
ıs we thought the danger was over, the sow,
ıg his cry, came rushing on us, and that so
nly, that before I could turn myself with my
, she struck at me behind with her snout,
pushing on, knocked me down with her
:uosity; and the place being a little shelving,
ıme tumbling quite over me, which was the
:on of saving my life. Ashamed of the foil,
ery well apprised of the danger, I was scarce
ı my feet, and on my guard, when, making
ɜ alone, though my companions came in to
ssistance, she pushed at me a second time
equal fury. I held my spear with all my
t, thinking to take her in the mouth; but,
ng my aim, I took her just in the throat,
ɜ the head and neck join, and thrust my
with such force, her own career meeting me,
I struck quite through her windpipe, the
sticking so fast in her neck-bone, that when
lropped, we could scarce get it out again.
tossed and reeled her head a good while
ɜ she fell; but her windpipe being cut, and
ing inwardly, she was choked. My com-
ns had hit her with their spears on the sides
ack; but her hide and bristles were so thick
ıard, they did very little damage. They all
uded my courage and victory, as if I had

killed both the swine. But I, as justice required, gave the greatest part of the glory for the death of the boar to the courageous dexterity of the young man, who had exposed himself so generously, and hit him so exactly in the throat. We left the carcases there, not being able to take them with us; but, marking the place, we came afterwards with some others to carry them off. I had the honour to carry the boar's head on the point of my spear, which I would have given to the young man, but he refused it, saying, that I had not only killed it, but saved his life into the bargain. The honour being judged to me by every one, I sent it as a present to the divine Isyphena —a thing allowed by their customs, though, as yet, I never durst make any declaration of love. She accepted of it, but added, she hoped I would make no more such presents, and explained herself no further.

These people, having no wars, nor single combats with one another—which last are not allowed for fear of destroying their own species—have no other way of showing their courage but against wild beasts, where, without waiting for any express order of their superiors, they will expose themselves to a great degree, and sometimes perform exploits worthy the greatest heroes.

Their fishing is of two kinds—one for recrea-
on and profit; the other to destroy the crocodiles
nd alligators, which are only found in the great
ıkes, and the rivers that run into them, and that
ı the hotter and campaign parts of the country.
ı some of the lakes, even the largest, they can-
ot live; in others, they breed prodigiously. As
ıey fish for them only to destroy them, they
ıoose the most proper time for this purpose—
ıat is, when the eggs are hatching, which is done
ı the hot sands, by the sides of the rivers
ıd lakes. The old ones are not only very
ıvenous at that time, but lie lurking in the
ater, near their eggs, and are so exceedingly
ɜrce, that there is no taking their eggs, unless
ɔu first contrive to kill the old ones. Their
ay to fish for them is this: they beat, at a
stance, by the sides of the rivers and lakes
here they breed, which makes the old ones
de themselves in the water. Then twenty or
ırty of the young men row quietly backward
ıd forward on the water, where they suppose the
eatures are; having a great many strong lines
ıth hooks, made after the manner of fish-hooks,
ɜll armed as far as the throat of the animal
aches. These hooks they fasten under the
ngs of ducks and water-fowls, kept for the
ırpose, which they let drop out of the boat, and

swim about the lake. Whenever the ducks come over the places where the creatures are, these last strike at them, and swallow the poor ducks immediately, and so hook themselves with the violence and check of the boat. As soon as one is hooked, they tow him floundering and beating the water at a strange rate, till they have brought him in the middle of the water at a distance from the rest of his companions, who all lie nigh the banks; then the other boats surround him, and dart their harping-spears at him till they kill him. These harping-spears are pointed with the finest tempered steel, extremely sharp, with beards to hinder them from coming out of his body; there is a line fastened to the spear, to draw it back, and the creature along with it; as also to hinder the spear from flying too far, if they miss their aim. Some of them are prodigiously dexterous at it; but there is no piercing the creature but in his belly, which they must hit as he flounces and rolls himself in the water. If a spear hits the scales of his back, it will fly off as from a rock, not without some danger to those who are nigh, though they generally know the length of the string. I was really apprehensive of those strange fierce creatures at first, and it was a considerable time before I could dart with any dexterity; but the desire of glory, and the applauses given to those

that excel, who have their skins carried like trophies before their mistresses—these, and the charms of the regent's daughter, so inspired me, that I frequently carried the prize.

It is one of the finest recreations in the world; you might see several hundred boats at a time, either employed or as spectators, with shouts and cries, when the creature is hit in the right place, that make the very banks tremble. When they have killed all the old ones, they send their people on shore, to rake for the eggs, which they burn and destroy on the spot; not but some will be hatched before the rest, and creep into the water, to serve for sport the next year. They destroy these animals, not only for their own security in the use of the lakes, but also to preserve the wild fowl and fish, which are devoured and destroyed by the crocodiles.

But the fishing on the great lake Gilgol, or Lake of Lakes, is without any danger; there being no alligators in that water, and is only for recreation and profit of the fish. The lake is above a hundred Italian miles in circumference.* At proper seasons, the whole lake

* The lake Meris, in Egypt, according to Diodorus Siculus and Herodotus, quoted by the Bishop of Meaux ("Hist. Univ.," sect. iii.), was a hundred and four score French leagues in circumference.

is covered with boats, great numbers of them full of ladies, to see the sport, besides what are on the islands and shores, with trumpets, hautboys, and other musical instruments, playing all the while. It is impossible to describe the different kinds of fish the lake abounds with; many of them we know nothing of in Europe, though they have some like ours, but much larger—as pikes, or fish like a pike, two or three yards long; a fish like a bream, a yard and a half over; carps, forty or fifty pounds' weight: they catch incredible numbers of them, some kinds in one part of the lake, some in another. They fish in this manner, and afterwards feast on what they catch, for a fortnight or three weeks, if the season prove kind, retiring at night to their tents, either on the islands on shore, where there are persons employed in drying and curing what are proper for use; sending presents of them into other parts of the country, in exchange for venison, fowl, and the like. Though there are noble lakes and ponds, even in the forests, made by the inclosures of the hills and woods, that are stored with excellent fish, yet they are entirely destitute of the best sort, that is, sea fish, which we have in such quantities in Europe. When this fishing is over, they retire to their towns, because of the rainy seasons, which begin presently after.

I am now going to enter on a part of my life, which I am in some doubt whether it is proper to lay before your Reverences or not: I mean the hopes and fears, the joys and anxieties, of a young man in love, but in an honourable way, with no less a person than the daughter of the regent of this vast empire. I shall not, however, enter into the detail of the many various circumstances attending such a passion; but shall just touch on some particular passages, which were very extraordinary even in a passion which generally of itself runs into extremes. Your Reverences will remember, that there is no real distinction of quality in these people, nor any regard either to interest or dignity, but merely to personal merit; their chief view being to render that state happy which makes up the better part of human life. I had nothing, therefore, to do in this affair, but to fix my choice, and endeavour to please and be pleased. My choice was soon determined: the first time I saw the incomparable Isyphena, the regent's daughter, though she was then but ten years old, ten thousand budding beauties appeared in her, with such unutterable charms, that though I as good as despaired of arriving at my wished for happiness, I was resolved to fix there, or nowhere.

I observed, when I was first introduced into

her company by the regent her father, that she had her eye fixed on me, as a stranger, as I supposed, but yet with more than a girlish curiosity. I was informed afterwards, that she told her play-fellows, that that stranger should be her husband, or no one. The wise Pophar her father had observed it; and, whether it was from his knowledge of the sex, and their unaccountable fondness for strangers, or whether he disapproved of the thought, I cannot tell, but he was resolved to try both our constancies to the utmost. I was obliged by the Pophar to teach her and some other young ladies, as well as some young men, to paint; but it was always in the father or mother's company. Not to detain your Reverences with matters quite foreign to, and perhaps unworthy your cognisance, it was five years before I durst let her see the least glimmering of my affection. She was now fifteen, which was the height of her bloom. Her father, seeing she carried no mark of any engagement, asked her, in a familiar way, if her eyes had made no conquests. She blushed, and said she hoped not. He told me, also, as a friend, that I was older than their customs cared to allow young men to live single; and, with a smile, asked me if the charms of the bassa's daughter of Grand Cairo had extinguished in me all thoughts of love. I told him there were objects enough in

Mezzorania to make one forget anything one had seen before, but that, being a stranger, I was willing to be thoroughly acquainted with the genius of the people, lest I should make any one unhappy. I was just come back from one of our visitations, when I was struck with the most lively sense of grief I ever felt in my life. I had always observed before, that Isyphena never wore any sign of engagement, but then I found she carried a bud in her bosom. I fell ill immediately upon it; which she perceiving, came to see me without any bud, as she used to go before, keeping her eyes upon me to see what effect it would have. Seeing her continue without any marks of engagement, I recovered, and made bold to tell her one day, that I could not but pity the miserable person, whoever he was, that had lost the place in her bosom he had before; she said, unconcernedly, that both the wearing and taking away the flower from her bosom, was done out of kindness to the person. I was then so taken up with contrary thoughts, that I did not perceive she meant to try whether she was the object of my thoughts or not. However, finding she carried no more marks of engagement, I was resolved to try my fortune for life or death; when an opportunity offered beyond my wish. Her mother brought her to perfect a piece of painting she was drawing: I observed a melan-

choly and trouble in her countenance I had never seen before; that moment the mother was sent for to the regent, and I made use of it to ask her, what it was that affected her in so sensible a manner. I pronounced these words with such emotion and concern on my own part, that she might easily see I was in some very great agony. She expressed a great deal of confusion at the question, insomuch, that, without answering a word, she got up and went out of the room, leaving me leaning against the wall almost without life or motion. Other company coming in, I was roused out of my lethargy, and slunk away to my own apartment, but agitated with such numberless fears, as left me almost destitute of reason. However, I was resolved to make a most just discovery, and to be fully determined in my happiness or misery. There was a grated window on the back side of the palace, where I had seen Isyphena walk sometimes, but never dared to approach; I went thither in the evening, and seeing her by herself, I ventured to it, and falling on my knees, asked her, for heaven's sake, what was the matter, or if I had offended her? She immediately burst into tears, and just said—"Ask no more," and withdrew; though I cannot say with any signs of indignation. Some time after, I was sent for to instruct her in the finishing of her piece. I must tell your Rever-

ences, that I had privately drawn that picture of her which you saw, and put the little boy in afterwards. In a hurry I had left it behind me in my closet, and the Pophar finding it by accident, had taken it away without my knowledge, and shown it to the mother; and, making as if he did not mind Isyphena, who stood by, and saw it (as she thought, undiscerned), seemed to talk in a threatening tone to the mother about it. When I came in, I had just courage enough to cast one glance at Isyphena, when, methought, I saw her eyes meet mine, and show a mixture of comfort and trouble at the same time. As this subject cannot be very proper for your Reverences' ears, I shall comprise in half an hour, what cost me whole years of sighs and solicitude, though happily crowned at last with unspeakable joys. This trouble in Isyphena was, that having made herself mistress of the pencil, she had privately drawn my picture in miniature, which she kept secretly in her bosom, and it having been discovered by the mother, as that which I had drawn was by the father, to try her constancy he had expressed the utmost indignation at it: but Isyphena's greatest trouble was, lest I should know, and take it for a discovery of her love, before I had made any overtures of mine. In process of time we came to an *eclaircissement:* she received my two first flowers;

but. because I was half a stranger to their race, we were to give some more signal proof of our love and constancy than ordinary: we had frequently common occasions offered us, such as might be looked upon as the greatest trials. She was the paragon not only of the kingdom, but possibly of the universe, for all perfections that could be found in the sex. Her stature was about the middle size, the just proportion of her shape made her really taller than she seemed to be; her hair was black* indeed, but of a much finer gloss than the rest of the sex, nor quite so much curled hanging down in easy tresses over her shoulders and shading some part of her beautiful cheeks. Her eyes, though not so large as our Europeans, darted such lustre, with a mixture of sweetness and vivacity, that it was impossible not to be charmed with their rays; her features were not only the most exact, but inimitable and peculiar to herself. In fine, her nose, mouth, teeth, turn of the face, all concurring together to form the most exquisite symmetry, and adorned with a bloom beyond all the blushes of the new-born Aurora, rendered her the most charming, and the most dangerous object in nature. The

* The author, being an Italian, did not think black hair so beautiful.

noblest and gayest of youths of all the land paid their homages to her adorable perfections, but all in vain: she avoided doing hurt where she could do no good; she did not so much scorn, as shut her eyes to all their offers, though such a treasure gave me ten thousand anxieties before I knew what share I had in it; but when once she received my addresses, the security her constant virtue gave me was proportionable to the immense value of her person. For my part, I had some trials on my side. I was surrounded with beauties, who found a great many ways to show me they had no dislike to me. Whether being a stranger, of different features and make from their youth, gave them a more pleasing curiosity, or the tallness of my stature, something exceeding any of theirs, or the gaiety of my temper, which gave me a freer air than is usual among them, being, as I observed, naturally too grave—be that as it will, Isyphena's bright sense easily saw I made some sacrifices to her. But we had greater trials than these to undergo, which I shall briefly relate to your Reverences, for the particularity of them. When I thought I was almost arrived at the height of my happiness, being assured of the heart of the divine Isyphena, the Pophar came to me one day with the most seeming concern in his countenance I ever remarked in him, even

beyond that of the affair with the great bassa's daughter. After a little pause, he told me, he had observed the love between his daughter and myself; that, out of kindness to my person, he had consulted with their wise men about it, who all concluded, that, on account of my being a stranger, and not of their race by the father's side, I could never marry his daughter; so that I must either solemnly renounce all pretensions to her, or be shut up for ever without any commerce with his people, till death. "But," says he, "to show that we do justice to your merit, you are to have a public statue erected in your honour, because you have taught us the art of painting, which is to be crowned with a garland of flowers by the most beautiful young woman in the kingdom; thus you will live to glory, though you are dead to the world. But if you will renounce all pretensions to my daughter, we will furnish you with riches, sufficient, with the handsomeness of your person, to gain the greatest princess in the world, provided you will give a solemn oath never to discover the way to this place." I fell down on my knees before him, and cried out—"Here, take me, shut me up, kill me, cut me in a thousand pieces; I will never renounce Isyphena." He said no more, but that their laws must be obeyed. I observed tears in his eyes as he went

out, which made me see he was in earnest. I had scarce time to reflect on my miserable state, or, rather, was incapable of any reflection at all, when four persons came in, with a dismal heaviness in their looks, and bade me come along with them: they were to conduct me to the place of my confinement. In the meantime, the Pophar goes to his daughter, and tells her the same thing; only adding, that I was to be sent back to my own country, loaded with such immense riches as might procure me the love of any woman in the world. "For," says he, "those barbarians (meaning the Europeans) will marry their daughters to any one who has but riches enough to buy them; the men will do the same with respect to the women. Let the woman be whose daughter she will, if she had but money enough to purchase a kingdom, a king would marry her." Before he had pronounced all this, Isyphena had not strength to hear it out, but fell down in a swoon at his feet. When she was come to herself, he endeavoured to comfort her, and added, that she was to have the young Pophar's son, a youth about her age; for, though he was not old enough to govern, he was old enough to have children. He went on, and told her I was to have a statue erected in honour of me, to be crowned by the fairest woman in all Mezzorania—"which," says he, "is judged

to be yourself; and, if you refuse it, Amnophilla is to be the person." This was the most beautiful woman, next Isyphena—and by some thought equal to her—whose signs of approbation and liking to my person I had taken no notice of, for the sake of Isyphena. She answered, with a resolution that was surprising even to her father, that she would die before she should be wanting to her duty, but that their laws allowed her to choose whom she pleased for her husband, without being undutiful; that, as for the crowning of the statue, she accepted of it, not for the reason he gave, but to pay her last respects to my memory, who, she was sure, would never marry any one else. As for the young Pophar, she would give her answer when this ceremony was over. When all things were ready for it, there was public proclamation made in all parts of the Nome, that whereas I had brought into the kingdom, and freely communicated to them, the noble art of painting, I was to have a public statue erected in my honour, to be crowned with a crown of flowers by the hand of the fairest woman in all Mezzorania. Accordingly, a statue of full proportion, of the finest polished marble, was erected in one of their spacious squares, with my name engraven on the pedestal in golden characters, setting forth the service I had done to the commonwealth, &c.

The statue had the picture of Isyphena on one hand, and the emblems of the art in the other. The last kindness I was to receive, was to be permitted to see the ceremony with a perspective glass from the top of a high tower belonging to the place of my confinement, from whence I could discern every minute circumstance that passed. Immediately the crowd opened to make way for Isyphena, who came in the regent's triumphant chariot, drawn by eight white horses, all caparisoned with gold and precious stones, herself more resplendent than the sun they adored. There was a scaffold, with a throne upon it, just close to the statute, with gilt steps for her to go up to put the crown on the head of it. As soon as she appeared, a shout of joy ran through the whole crowd, applauding the choice of her beauty, and the work she was going to perform; then proclamation was made again for the same intent, setting forth the reasons of the ceremony. When all was silent, she steps from the throne to the degrees with the crown in her hand, holding it up to be seen by all, supported by Amnophilla and Menisa, two of the most beautiful virgins after herself. There appeared a serenity in the looks of Isyphena beyond what could be expected, expressing a fixed resolution at the same time: as soon as she put the crown on the head of the

statue, which was applauded with repeated shouts and acclamations, she stood still for some time, with an air that showed she was determined for some great action; then, turning to the officers, ordered them to make proclamation, that every one should remark what she was going to do. A profound silence ensuing through the whole assembly, she went up the steps again, and, taking out the most conspicuous flower in the whole crown, first put it in the right hand of the statue, and then clapt it in her bosom, with the other two she had received from me before, as a sign of her consent for marriage, which could not be violated. This occasioned a shout ten times louder than any before, applauding such an heroic act of constancy as had never been seen in Mezzorania. The regent ran up to her, and embracing her with tears of joy trickling down his cheeks, said, she should have her choice, since she had fulfilled the law, and supplied all the defects by that extrordinary act of fidelity; and immediately gave orders to have that heroic action registered in the public records, for an example and encouragement of constancy to posterity. But the people cried out—"Where is the man! where is the man! Let their constancy be rewarded immediately——"

[*Here the reader, as well as the publisher, will lament the irreparable loss of the sheets, which*

were mislaid at his coming over; he does not pretend to charge his memory with what they contained, just having had time to run over them in the Italian, when Signor Rhedi got them copied out for him. As far as the publisher remembers, the lost sheets contained several discourses between the Pophar and Gaudentio, concerning religion, philosophy, politics, and the like; with the account of the loss of his wife and children, and some other accidents that befel him during his stay in the country, which, as we shall see, induced him to leave the place; with several curious remarks of Signor Rhedi—all which would doubtless have given a great deal of satisfaction to the reader. But no one can be so much concerned for the loss as the publisher, since they cannot now be repaired, by reason of the death of the same Signor Rhedi, never to be sufficiently regretted by the learned world.]

These discourses* made very great impressions on the mind of a person of so much penetration as the regent was, insomuch that he seemed resolved, when his regency was out, which wanted now but a year, to go along with me into Europe,

* Probably about the Christian religion, which are lost, as aforesaid.

during the stay he was to make at Grand Cairo, that he might have an opportunity of examining matters at the fountain head; wisely judging a consideration of such consequence, as that of religion, to be no indifferent thing. For my own part, notwithstanding the beauty and riches of the country, I could find no satisfaction in a place where I had lost all that was dear to me, though I had the comfort to have my dear Isyphena, and her three children, all baptised by my own hand before they died; neither could length of time allay my grief, but, on the contrary, everything I saw revived the memory of my irreparable loss. I considered the instability of the fleeting joys of this world, where I thought I had built my happiness, for a man of my fortune, on the most solid foundation. But, alas! all was gone, as if it had been but a dream, and the adorable Isyphena was no more. The good old Pophar was in a very little better condition, having lost his dearest daughter, and his little grandchildren, particularly the eldest boy, who is in that picture with his mother. This reflection on the vanity of human felicity, made him more disposed to hear the truths of our divine religion, so that he was resolved to go and search further into reasons for it. There was another yet more forcible reason induced me to solicit the Pophar

for my return to my native country, which was the care of my future state. I had lived so many years without the exercise of those duties our church obliges us to perform, and though I had not been guilty of any great crimes, I was not willing to die out of her bosom: however, to do all the good I could to a country where I had once enjoyed so much happiness, this being the last year we were to stay, I at length persuaded the regent, that there might be some danger of the invasion of his country, from the opposite side towards the southern tropic; at least, I did not know but there might be some habitable climate not far over the sands, as towards Libya and Egypt. I had often signified my thoughts to him in that respect. I told him, that though his kingdom was safe, and inaccessible to all but ourselves on that side, it was possible it might be nigher the great ocean on the opposite one, or that the sands might not be of such extent, or, in fine, there might be ridges of mountains, and from them rivers running into the ocean, by which, in process of time, some barbarous people might ascend, and disturb their long uninterrupted rest, without any fence to guard against such an emergency. This last thought alarmed him; so we were resolved to make a new trial, without communicating the design to any but the chief

counsel of five, where we were sure of inviolable secresy. What confirmed me in my notion was, that when we were on the utmost point of our mountains southward, looking over the deserts, I could perceive something like clouds, or fogs, hanging always towards one part. I imagined them to be fogs covering the tops of some great mountains which must have habitable vales. Being resolved to make a trial, we provided all things accordingly, and set out from the furthest part of the kingdom southwards, taking only five persons in our company, steering our course directly towards that point of the horizon, where I observed the thick air always hanging towards one place. We took provisions and water but for ten days, leaving word that they should not trouble themselves about us, unless we made a considerable stay, because, in case we found mountains, we should always find springs and fruits to subsist on, by making a further search into the country: otherwise, if we saw no hopes at the five days' end, we should return the other five, and take fresh measures. The third day of our voyage, we found the deserts nothing so barren as we expected, the ground grew pretty hard, and the fourth day we discovered some tufts of moss and shrubs, by which we conjectured we should soon come to firm land; the evening of that day we discovered the

tops of hills, but further off than we thought, so that, though we travelled at a great rate all that night and most of the next day, we could only arrive at the foot of them the fifth day at night. After some little search we came to a fine spring, and, to our comfort, no signs of inhabitants; if there had, we should have returned immediately to take further advice. The next morning we got up to the top of the highest hill to discover the country; but found it to be only the point of a vast mountainous country, like the worst part of our Alps, though there are some fertile vales and woods, but no footsteps of its ever having been inhabited, as we believed, since the creation. Finding we could make good provision for our return, we were in no great pain about time; but wandered from place to place, viewing and observing every way. After proceeding along those craggy hills and precipices in this manner for five days, they began to lessen towards our right, but seemed rather to increase the other way; at length, in the most dismal and horrid part of the hill-brow, one of our young men thought he spied something like the figure of a man, sitting by a little spring under a craggy rock just below us; we sent three of our people round another way to keep him from running into the wood, while the Pophar and myself stole quietly over the rock where he was.

As soon as he saw us, he whips up a broken chink in the rock, and disappeared immediately: we were sure he could not get from us, so we closed and searched, till we found a little cave in the windings of the rock, where was his retiring place. His bed was made of moss and leaves, with little heaps of dried fruits, of different sorts, for his sustenance. When he saw us, he was surprised, and rushed at us like a lion, thinking to make his way through us; but, being all five at the mouth of the cave, he stood ready to defend himself against our attempts. Viewing him a little nigher, we saw he had some remains of an old tattered coat, and part of a pair of breeches, with a ragged sash, or girdle, round his waist, by which, to our great surprise, we found he was an European. The Pophar spoke to him in Lingua Franca, and asked him who, or what he was; he shook his head, as if he did not understand us. I spoke to him in French, Italian, and Latin, but he was a stranger to those languages; at length he cried, "Inglis, Inglis." I had learned something of that language when a student at Paris; for, knowing my father had a mind I should learn as many languages as I could, I had made an acquaintance with several English and Scotch students in that university, particularly with one F. Johnson, an English Benedictine, and could speak it pretty

well for a foreigner, but had almost forgot it for want of use. I bade him take courage and fear nothing, for we would do him no harm. As soon as ever he heard me speak English, he fell down on his knees, and begged us to take pity on him, and carry him to some habitable country, where he might possibly get an opportunity of returning home again, or, at least, of living like a human creature. Upon this he came out to us, but looked more like a wild beast than a man: his hair, beard, and nails were grown to a great length, and his mien was as haggard as if he had been a great while in that wild place, though he was a stout, well-built man, and showed something above the common rank. We went down to the fountain together, where he made us to understand that his father was an East India merchant, and his mother a Dutch woman of Batavia; that he had great part of his education in London, but being very extravagant, his father, whose natural son he was, had turned him off, and sent him to Batavia to his mother's friends; that, by his courage and industry, he was in a fair way of making his fortune, being advanced to be a lieutenant in the Dutch guards at Batavia, but was unhappily cast away on the coast of Africa, where they had been on a particular adventure; that he and his companions, four in number, wandering

up in the country to seek provisions, were taken by some strange barbarians, who carried them a vast unknown way into the continent, designing to eat them, or sacrifice them to their inhuman gods, as they had done by his companions—but, being hale and fat at the time of his taking, they reserved him for some particular feast; that as they were carrying him through the woods, another party of barbarians, enemies to the former, met them, and fell a-fighting for their booty, which he perceiving, knowing he was to be taken if he stayed, slunk away in the scuffle into the thickest part of the woods, hiding himself by day, and marching all night he did not know where, but, as he conjectured, still higher into the country. Thus he wandered from hill to hill, and wood to wood, till he came to a desert of sands, which he was resolved to pass over, not daring to return back, for fear of falling into the hands of those merciless devourers. He passed two days and two nights without water, living on the fruits he carried with him, as many as he could, till he came to this mountainous part of the country, which he found uninhabited; taking up his abode in that rock, where he never had any hopes of seeing a human creature again; neither did he know himself where he was, or which way to go back. In fine, he told us he had lived in that

miserable place now upwards of five years. After we had comforted him as well as we could, I asked him which way the main sea lay, as near as he could guess, and how far he thought it was to it? He pointed with his hand towards the south, a little turning towards the east, and said he believed it might be thirty or forty days' journey, but advised us never to go that way, for we should certainly be devoured by the barbarians. I asked him whether the country was habitable from that place down to the sea. He told me yes, except that desert we had passed; but whether it was broader he could not tell.

All the time he was speaking, the Pophar eyed him from top to toe; and calling me aside—"What monster," says he, "have we got here? There is a whole legion of wild beasts in that man. I see the lion, the goat, the wolf, and the fox, in that one person." I could not forbear smiling at the Pophar's skill in physiognomy, and told him, we should take care he should do no harm. Then I turned to the man, and asked him, whether he would conform himself to the laws and rites of the country if we carried him among men again, where he should want for nothing. He embraced my knees, and said, he would conform to any laws or any religion, if I would but let him see a habitable country again. I stared at the man, and

began to think there was some truth in the Pophar's science. However, I told him, if he would but behave like a rational creature, he should go along with us; but he must suffer himself to be blindfolded till he came to the place. He started a little, and seemed to be prodigiously suspicious lest we should deceive him. But, on my assuring him on the faith of a man, that he should come to no harm, he consented.

After we had refreshed ourselves—being both glad and concerned for the information we had received of the nature of the country, which was the intent of our journey—in order to guard against all inconveniences, we covered his eyes very close and carried him back with us, sometimes on foot, sometimes on one of our spare dromedaries, till we arrived safe from where we set out. Then we let him see where he was, and what a glorious country he was come into. We clothed him like ourselves, that is, in our travelling dress, to show he was not an entire stranger to our race. He seemed lost in admiration of what he saw, and embraced me with all the signs of gratitude imaginable. He readily conformed to all our customs, and made no scruple of assisting at all their idolatrous ceremonies, as if he had been as good a heathen as the best of them. Which I seeing, without declaring myself to be a Christian,

told him I had been informed the people of the country, where he was educated, were Christians; and wondered to see him join in adoring the sun. —"Pooh!" says he, "some bigotted people make a scruple; but most of our men of sense think one religion is as good as another." By this I perceived our savage was of a new set of people, which I had heard of before I left Italy, called Politici,* who are a sort of atheists in masquerade. The Pophar, out of his great skill in physiognomy, would have no conversation with him, and commanded me to have a strict eye over him. However, the information he had given us of the possibility of invading the kingdom the way he came, answered the intent of our voyage, and my former conjectures; about which there was a grand council held, and orders given to secure the foot of our outermost mountain southwards, which ran a great way into the desert; so that it was sufficient to guard against any of those barbarous invaders of the continent. But to return to our European savage, for he may be justly called so, being more dangerous in a commonwealth than the very Hicksoes themselves; though he was a person who had a tolerable civilised education, bating the want of all sense of

* These Politici were forerunners of our modern free-thinkers, whose principles tend to the destruction of human society, as our author shows incomparably well by and bye.

religion, which was owing to his perpetual conversation with libertines. He had a smattering of most kinds of polite learning, but without a bottom in any respect. After he had been with us some time, his principles began to show themselves in his practice. First, he began to be rude with our women—married or single, it was all alike to him; and, by an unaccountable spirit of novelty or contradiction, our women seemed to be very fond of him; so that we were at our wits' ends about him. Then he began to find fault with our government, despising and condemning all our ceremonies and regulations; but his great aim was to pervert our youth, enticing them into all manner of liberties, and endeavouring to make them believe, that there was no such thing as moral evil in nature, and that there was no harm in the greatest crimes, if they could but evade the punishments attending them. As I had endeavoured to create a confidence in him, he came to me one day, and said, that since I was an European as well as himself, we might make ourselves men for ever, if I would join with him. "You see," says he, "these men cannot fight—nay, would rather be killed themselves, than kill any one else; cannot you show me the way out of this country, where we will get a troop of stout fellows well armed, and come and plunder all the

country? We shall get immense riches, and make ourselves lords and masters over all." I heard him with a great deal of attention, and answered him, that I thought the project might easily take, only for the horrid wickedness of the fact; especially for us two, who had received such favours from the Pophar and his people—he, on his being delivered from the greatest misery; and myself, in being freed from slavery, and made one of the chief men of the kingdom: that the action would deserve to be branded with eternal infamy, and the blackest ingratitude, besides the infinite villanies, injustices, crimes, and deaths of innocent persons, who must perish in the attempt; which would always stare us in the face, and torment us with never-ceasing stings of conscience till our death. "Conscience!" says he, "that's a jest; a mere engine of priestcraft: all right is founded in power; let us once get that, and who would dispute our right? As for the injustice of it, that's a mere notion; distinction of crimes, mere bigotry, and the effect of education, ushered in under the cloak of religion. Let us be but successful, and I'll answer for all your scruples." I told him it was a matter not to be resolved on a sudden, and that I would consider it. But I bade him to be sure to keep his matters to himself. I went immediately to the Pophar, and gave an account

of what had passed. He was struck with horror at the recital; not so much for the consequences, as that human nature could be brought to such a monstrous deformity. "If," says he, "your Europeans are men of such principles, who would not fly to the furthermost corner of the earth to avoid their society? or, rather, who can be sure of his life among such people? Whoever thinks it no greater crime in itself to kill me than to kill a fly, will certainly do it, if I stand in his way. If it were lawful," continued he, "by our constitutions to kill this man, he deserves a thousand deaths who makes it lawful to destroy all the world besides." I answered that all the Europeans were not men of his principles, nor even those of his nation, who were generally the most compassionate and best natured people in the world. But that he was of a new set of wretched people who called themselves deists, and interiorly laughed at all religion and morality, looking upon them as mere engines of policy and priestcraft. "Interiorly!" says he; "yes, and would cut any man's throat exteriorly and actually, if it were not for fear of the gallows. Shut him up," cried he, "from all commerce of men, lest his breath should infect the whole world; or rather, let us send him back to his cave, to live like a wild beast—where, if he is devoured by the savages, they do him no injury,

on his own principles." I represented to him, that we were just on our journey back to Grand Cairo, where we might carry him blindfold, that he should not know our way over the sands, and there give him his liberty; but that we would shut him up till then. This being agreed on, I took a sufficient number of men to seize him; and to do it without any mischief, for he was as stout as a lion, we contrived to come upon him in his bed, where we caught him with one of our young women. Three of our men fell upon him at once, and kept him down, while the rest tied his hands and legs, and carried him into a strong hold whence it was impossible for him to escape. The woman was shut up apart, according to our laws. When he found himself taken, he called me by the most cruel names he could think on, as the most wicked and treacherous villain that ever was, thus to betray him, and the trust he had put in me. "Yes," says I, "it is a crime to discover your secrets, and no crime in you to subvert the government, and set all mankind a-cutting one another's throats, by your monstrous principles:" so left him for the present. Some time after, I went to him, and told him, our council had decreed he should be carried back from whence he came, and be delivered over to the savages, either to be devoured by them or to defend himself by his prin-

ciples, as well as he could. He cried out, sure we would not be guilty of such horrid barbarity! "Barbarity!" said I, "that's a mere jest: they will do you no injury; if your flesh is a rarity to them, when they have you in their power, they have full right to make use of it." He begged by all that was dear, we would not send him to the savages, but rather kill him on the spot. "Why," says I, "you are worse than the greatest cannibals; because they spare their friends, and only eat their enemies; whereas your principles spare nobody, and acknowldge no tie in nature." At length he owned himself in a mistake, and seemed to renounce his errors; when I told him, if he would engage his most solemn promise to suffer himself to be blindfolded, and behave peaceably, we would carry him to a place where he might find an opportunity to return to his own country. "But," says I, "what signify promises and engagements in a man who laughs at all obligations, and thinks it as just and lawful to break them, as to make them?" No; he cursed himself with the most dreadful imprecations, if he were not tractable in all things we should command him. "But," says he again, "won't you deliver me back to the savages?" I answered in the same tone—"Should we do you wrong if we did?" At length, to appease him, I promised him faith-

ully we would put him in a way to return to his wn country; but bid him consider, if there were o such thing as right and wrong, what would ecome of the world, or what security would there e in human life?

In a few weeks, the time drew on for our great ourney to Grand Cairo, where I was in hopes of eeing my native country once more. All things vere now as good as ready; the Pophar and nyself had other designs than usual, and were in ome pain to think of leaving that once so happy ountry—though, as I said, all things that could nake me happy, were buried with my dear Isyhena. The Pophar had some serious thoughts f turning Christian: the evidences of our religion vere soon perceived by a person of his deep peneration, though persons of little learning and reat vices pretend they do not see them. But, ike a wise man, he was resolved to examine into it, n the places where it was exercised in the greatest plendour. We provided a good quantity of jewels, nd as much gold as we could well carry, for our resent expenses at Grand Cairo, and elsewhere, in uture exigencies. I went to my deist in his grotto, nd threw him as much gold and jewels as were ufficient to glut his avarice, and make him happy n his brutal way of thinking. But I would not rust myself with him alone, for all his promises,

as he had on his side expressed still a diffidence of trusting anybody; I suppose, from the consciousness of his own vile principles. Then I threw him a blinding-cap, which we had made for him, that he should not see our way over the deserts. This cap was made like a head-piece, with breathing places for his mouth and nose, as well as to take in nourishment, opening at the back part, and clasping with a spring behind, that, being once locked, he could not open it himself. He put it on his head two or three times, before he durst venture to close it. At length he clasped it, and he was as blind as a beetle. We went to him and tied his hands, which he let us do quietly enough; but still begged us, that we would not betray him to the savages. I bade him think once more, that now his own interior sense told him that to betray him would be a crime, by consequence there was such a thing as evil.

All things being in readiness, we mounted our dromedaries. The Pophar and all the rest kissed the ground as usual: I did the same, out of respect to the place which contained the remains of my never too much lamented Isyphena, the ashes of whose heart are in the hollow of the stone, whereon is her picture. Not to mention the ceremonies of our taking leave, we were conducted in a mournful manner over the bridge, and launched

once more into the ocean of sands and deserts which lay before us. Our savage was on a dromedary which would follow the rest, but led by a cord fastened to one of them for security. It stumbled with him twice or thrice, and threw him off once, but without any great hurt. But the fear of breaking his neck put him in great agony, and, though he was as bold as a lion on other occasions, he was prodigiously startled at the thoughts of death. We arrived at Grand Cairo at the usual period of time, without any particular disaster. As soon as we were settled, the Pophar ordered me to send the deist packing as soon as we could. "This brutal race," says he, "next to the cannibals, are fittest company for him." I unlocked the blinding-helmet, and told him we had now fulfilled our promise; that he was at Grand Cairo, where he might find some way or other to return into Europe; and, to convince him, carried him to some European merchants, who assured him of the same. Delivering to him his gold and jewels, we begged him to reflect on his obligations to us, and the grateful acknowledgments due to our memory on that account: we had taken him from a miserable solitude, where he might have lived more like a wild beast than a man, and where he was in danger of being found and devoured by the cannibals: we had brought

him into one of the happiest countries in the world, if he would have but conformed to its laws; and now had given him his liberty to go where he pleased, with riches sufficient to make him easy all his life. I then took my leave of him. But to our sorrow we had not done with him yet. As soon as the Pophar and the rest had returned from visiting the tombs of their ancestors—or rather the places where their ancestors had been—the good old man and myself began to think of measures for our journey into Italy. He ordered his people to stay at Grand Cairo till the next annual caravan; and in case he did not return by that time, they were to go home, and he would take the opportunity of the then next following caravan; because he was upon business that nearly concerned him. We had agreed with a master of a ship to carry us to Venice, which, as I had the honour to acquaint your Reverences before, was a French ship, commanded by Monsieur Godart. We had fixed the day to go on board, when, behold! our savage, at the head of a band of Turks, came and seized every one of us, in the name of the great bassa. By great good fortune, while I staid at Grand Cairo, I had the grateful curiosity to inform myself what was become of the former bassa's daughter we left there five-and-twenty years ago. The people told me, the

daughter was married to the Grand Sultan, and was now Sultaness, mother to the present Sultan, and Regent of the empire; adding, that her brother was the present great bassa. This lucky information saved our lives and liberties. We were carried prisoners before the great bassa, the faithless savage accusing us of crimes against the state; that we were immensely rich (a crime of itself sufficient to condemn us), and could make a discovery of a country of vast advantage to the Grand Seignior. To be short, we had all been put to the torture, had not I begged leave to speak a word or two in private to the great bassa. There I told him who I was; that I was the person who had saved his sister's (the now Empress) life; and, to convince him, told him all the circumstances except that of her love, though he had heard something of that too: I showed him the ring she had given me for remembrance (which he also remembered), adding that we were innocent men, who had lived honestly, according to our own laws, coming there to traffic, like other merchants, and had been traduced by one of the greatest villains upon earth. In a word, this not only got us off, and procured us an ample passport from the great bassa for our further voyage; but he also ordered the informing wretch to be seized, and sent to the galleys for life. He offered to

turn Turk, if they would spare him. But, being apprised of his principles, they said he would be a disgrace to their religion: and ordered him away immediately. Upon which, seeing there was no mercy, being grown mad with rage and despair, before they could seize his hands, he drew out a pistol, and shot himself through the head; not being able to find a worse hand than his own. The Pophar, good man! bore these misfortunes with wonderful patience, though he assured me his greatest grief was, to see human nature so far corrupted, as it was in that impious wretch, who could think the most horrid crimes were not worth the notice of the supreme Governor of the universe. "But we see," says he, "that Providence can make the wicked themselves the instruments of its just vengeance: for can anything be so great a blot upon human nature, as to be its own destroyer, when the very brutes will struggle for life till the last gasp?" However, he was uneasy till he had left that hateful place. Besides, there were some signs of the plague breaking out; so we went down to Alexandria as fast as we could: and to encourage Monsieur Godart, he made him a present beforehand of a diamond of considerable value. We set sail for Candy, where Monsieur Godart was to touch, the 17th day of August, Anno 1712. But, alas!

whether these troubles, or not being used to the sea, or some infection of the plague he had caught at Grand Cairo, or altogether, is uncertain; but that great good man fell so dangerously ill, that we thought we should scarce get him to Candy. He assured me, by the knowledge he had of himself and nature, that his time was come. We put in at the first creek, where the land air a little refreshed him; but it was a fallacious crisis, for in a few days all of us perceived his end drew near. Then he told me he was resolved to be baptised, and die in the Christian faith. I got him instructed by a reverend priest belonging to Monsieur Godart; his name was Monsieur Le Grelle, whom I had formerly known when he was a student in the college for foreign missions; and, what was the only comfort I had now left, I saw him baptised, and yield up the ghost with a courage becoming the greatest hero, and the best of men. This was the greatest affliction I ever had in my whole life, after the death of his daughter. He left me all his effects, which were sufficient to make me happy in this life, if riches could procure happiness.

We had some days to stay, before Monsieur Godart could make an end of his business. I was walking in a melancholy posture along the seashore, and reflecting on the adventures of my past

life, occasioned by those very waters whereon I was looking, when I came, or rather my feet carried me, to a hanging rock, on the side of the island just on the edge of the sea, and where there was scarce room enough for two or three persons to stand privately under covert, very difficult to be discerned: where going to sit down and indulge my melancholy thoughts, I espied a Turk and two women, as if concealed under the rock; my own troubles not allowing me the curiosity to pry into other people's concerns, made me turn short back again: but the elder of the two women, who was the mistress of the other, seeing by my dress, that I was a stranger and a Christian (being now in that habit), came running to me and falling on her knees, laid hold of mine, and begged me to take pity on a distressed woman, who expected every moment to be butchered by one of the most inhuman villains living, from whose violence they had fled and hid themselves in that place, in expectation of finding a boat to convey them off. I lifted her up, and thought I saw something in her face I had seen before, though much altered by years and troubles. She did the same by me, and at length cried out—"O heavens! it can't be the man I hope!" I remembered confusedly something of the voice, as well as the face; and, after a deal of astonishment,

found it was the Curdish lady, who had saved my life from the pirate Hamet. "Oh!" says she, "I have just time enough to tell you that we expect to be pursued by that inhuman wretch, unless you can find a boat to carry us off before he finds us, otherwise we must fall a sacrifice to his cruelty." I never stayed to consider consequences, but answered precipitately that I would do my best: so ran back to the ship as fast as I could, and, with the help of the first man, brought the boat to the rock. I was just getting out to take hold of her hand, when we heard some men come rushing in behind us, and one of them cried, "Hold, villain, that wicked woman shall not escape so," and fires a pistol; which, missing the lady, shot the man attending her in the belly, so that he fell down presently, though not quite dead. I had provided myself with a Turkish scymitar, and a case of pistols, under my sash, for my defence on shipboard. I saw there was no time to deliberate, so I fired directly at them, for they were three, and had the good luck to drop one of them. But Hamet, as I found afterwards, minding nothing but his revenge on the woman, fired again, and missing the lady a second time, shot her maid through the arm, and was drawing his scymitar to cleave her down, when I stepped in before the lady, but shooting with too much

precipitancy, the bullets passed under his arm, and lodged in the body of his second. He started back at the fire so near him, which gave me time to draw my scymitar. Being now upon equal terms, he retired two or three paces, and cried, "Who art thou, that venturest thy life for this wicked woman?" I knew his voice perfectly well, neither was he so much altered as the lady. "I am the man," said I, "whose life thou wouldst have taken, but this lady saved it; whose cause I shall revenge, as well as my own and my dear brother's." We made no more words, but fell to it with our scymitars with all our might. He was a brave stout man, and let me see I should have work enough to hew him down. After several attacks, he gave me a considerable wound in my arm, and I cut him across the cheek a pretty large gash, but not to endanger his life. At length the justice of my cause would have it, that, striking off his turban at one stroke, and with another falling on his bare head, I cut him quite into the brains, that some of them spurted on my scymitar. He fell down, as I thought, quite dead; but, after some time, he gave a groan, and uttered these words:—"Mahomet, thou art just; I killed this woman's husband, and she has been the occasion of my death." With these words he gave up the ghost. By this time, the lady's attendant was

dead; so I took the lady and her woman, without staying, for fear of farther difficulties, and putting them into the boat, conducted them to the ship. Monsieur Godart was extremely troubled at the accident, saying we should have all the island upon us, and made great difficulty to receive the lady; but upon a just representation of the case, and an abundant recompense for his effects left behind, we got him to take her in, and hoist sail for Venice as fast as we could. The lady had now time to thank me for her delivery, and I to congratulate my happy fortune in being able to make a return for her saving my life. During our passage, I begged her to give us the history of her fortunes since I left her, which I prognosticated then could not be very happy, considering the hands she had fallen into. Says she—"You remember I made a promise to Hamet, that I would marry him on condition that he would save your life." "Yes, Madam," said I; "and am ready to venture mine once more in return for so great a benefit." "You have done enough," says she; and with that acquainted us, that when I was sold off to the strange merchants, Hamet carried her to Algiers, and claimed her promise. "I was entirely ignorant," says she, "of his having a hand in the death of my dear lord; but, on the contrary, the villain had contrived his

wickedness so cunningly, that I thought he had generously ventured his own life to save his; and being, as you know, a very handsome man, and of no inferior rank, expressing a most ardent love for my person, and I having no hopes of returning into my own country, fulfilled my promise on your account, and married him. We lived contentedly enough together for some years, bating that we had no children, till his constant companion, who was the man attending me at the rock, and was killed by that villain, fell out about a fair slave which Omar (so he was called) had brought, or taken prisoner in some of their piracies. Hamet, as well as he, fell in love with her, and would have taken her for his concubine, but the other concealed her from him. They had like to have fought about it. Hamet vowed revenge: the other, who was the honester man of the two, was advised to be upon his guard, and to deliver the woman to him; which he never would consent to, but was resolved to run all risks, rather than the young lady should suffer any dishonour. In the meantime, her friends, who were rich people of Circassia, hearing where she was, made interest to have her ransomed, and taken from both of them, by the authority of the Dey of Algiers, who was otherwise no friend to Hamet. This last had been informed, that Omar,

because he could not enjoy her himself, contrived to have her ransomed from his rival, and I myself had a hand in the affair, for which he threatened revenge on both of us; and being also disgusted with the Dey, he gave orders to have his ships ready to remove and follow his trade of piracy. Then Omar informed me how Hamet had murdered my first husband, by hiring the Arabians to do it, while he pretended to defend him, to avoid my suspicions, with such circumstances of the fact, that I saw the truth was too clear. The horror and detestation I was in is not to be expressed, both against Hamet and myself, for marrying such a monster. Omar added, that he was certainly informed, that as soon as he had us out at sea, he would make away with us both; and told me, if I would trust myself with him, he would carry me off in a boat, and conduct me into my own country. I was resolved to fly to the farthest end of the earth to avoid his loathed sight; so resolved to pack up our precious things and go along with him. He procured a boat to meet us, at a little creek of the island, by a person he thought he could confide in, but who betrayed the whole affair to Hamet; of which also we had timely notice, and removing from the station where we expected the boat, fled along the coast as privately as we could, and hid ourselves under

the rock where you found us, expecting either to be carried off, or find some favourable occasion to be carried off, or to die by the hand of Hamet, which we certainly had done, had not he met with his just death by your hand." The lady had scarce given us this short account of her misfortunes, and we were not only congratulating her for her deliverance but admiring the justice of Providence, which reached this villain, both to bring him to condign punishment for the murder of the innocent Curd, and make him die by my hand, five-and-twenty years after he had robbed and killed my brother with all his crew, sold me for a slave, and attempted to kill me also, had not the strange lady saved my life; I say, we were making such like reflections on this strange accident, when they told us from above, two vessels seemed to come full sail upon us, as if they were pursuing us with all their might. We made all the sail we could, but our ship being pretty heavy loaded, we saw we must be overtaken. Some of us were resolved to fight it out to the last, in case they were enemies. But Monsieur Godart would not consent to it, saying the bassa's passport would secure us, or by yielding peaceably we might be ransomed. They came up to us in a short time, and saluted us with a volley of shot, to show what we were to trust to. We struck our sails, and let them board us

without any resistance. Monsieur Godart, with too mean a spirit, as I thought, told them with cap in hand, that he would give them any satisfaction, and assured them he would not willingly fall out with the subjects of the Grand Seignior. They seized every man of us, and spying the lady and me—"There they are," said they; "the adulteress and her lover, with the spoils of her murdered husband." Which words, showing they were Turks in pursuit of us from Candy, quite confounded Monsieur Godart at once, and made me imagine I should have much ado to find any quarter. They hauled us upon deck, making show as if they were going to cut off my head. I never thought myself so nigh death before, but had the presence of mind to cry out, in the hearing of the whole crew, that we were servants of the Grand Sultaness, and produced a passport of the great bassa, her brother, charging them, on their peril, not to touch us. This stopped their fury a little: some cried out, "Hold, have a care what you do;" others cried, "Kill them all, for robbers and murderers; the Sultaness will never protect such villains as these." When the hurly-burly was something appeased, Monsieur Godart reasoned the case with them, and told them, if they murdered us, they could never conceal it, since all the crews of the three ships heard our

appeal to the Sultan's mother; the passport setting forth, among other things, that I had saved the life of the Grand Sultaness. This brought them to a demur. The chief of them began to consult among themselves what was best to be done; when I, begging leave to speak, told them, if they would carry us to Constantinople, we would willingly submit our lives, and all that belonged to us, in case the Sultaness did not own the fact, and take us into her protection: that in case they put us to death, some one or other, in such a number, would certainly inform against them, the consequences of which they knew very well. I touched also, but tenderly, on the death of Hamet, and our innocence. The first part of my speech made them pass over the other. They demurred again, and at length resolved to carry us to Constantinople, and proceed against us by way of justice, not doubting to make good prize of us, on account of our being Christians. Thus was our journey to Venice interrupted for some time by this accident. When we came to the port, Monsieur Godart got leave to send our case to Monsieur Savigni, the French resident, who found means to represent to the Sultan's mother, that there was a stranger in chains, who pretended to be the person who had saved her life when she was at Grand Cairo, and

would give her proofs of it, if he could be admitted to her highness's presence. I would not send the ring she gave me for fear of accidents. The Sultaness gave orders immediately, I should be brought to her presence, saying, she could easily know the person, for all it was so long before. I put on the same kind of dress I was in when she first saw me, which, if your Reverences remember, was the travelling dress of the Mezzoranians. When I was brought into her presence, I scarce knew her, being advanced to a middle age, and in the attire of the Grand Sultaness: she looked at me with a great deal of emotion, and bid me approach nigher. I immediately fell on my knees, and holding the ring in my hand which she gave me at parting, as if I were making a present of it—"Madam," said I, "behold a slave, who had the honour to save your highness's life, and now begs his own, and that of his companions; and most humbly requests your highness to accept of this jewel, as a token of our last distress." Instead of answering me, which put me in great pain, as doubting whether I was right or not, she turned to her nighest attendants, and said in a pretty soft voice—"'Tis he; I know him by his voice, as well as dress:" and rising off her seat, came and took the ring. Then looking attentively at it—"Yes, Sir," said she, "I own the ring and bearer, and

acknowledge you to be the person who saved my life: for which reason I give you yours, and all that belongs to you; forbidding all, under pain of death, to give you the least trouble;" and withal ordered a very rich Turkish robe to be thrown over my shoulders, as a sign of her favour. Immediately orders were sent to the port, to set Monsieur Godart and all his crew at liberty, and to feast us as particular friends of the Grand Sultaness. The company being dismissed, she made a sign for me to stay, having further business with me. When all were gone but two of her chief favourite women, she came to me without any ceremony, and taking me in her arms, as if I had been her brother, embraced me with a great deal of tenderness; her joy to see me making her lay aside her grandeur, and yield to the transports of undisguised nature. She led me by the hand into a most magnificent apartment, saying—"Come, Signor Gaudentio, for so I think you are called, after you have refreshed yourself, you shall tell me your adventures." She made no scruple to sit down with me, being now not only mistress of herself, but of the whole Ottoman empire, as well as sure of her attendants. We had refreshment of all the rarities of the East, with the richest wines for me, though she drank none herself. "I long to hear your adventures," continued she, "of so many years'

absence." So I told her, in short, how I was carried by that strange merchant into an unknown country, without telling her the way we went thither, where I had married the regent's daughter. She blushed a little at that part, and showed the remains of all her former beauty. But it put me in mind of my own indiscretion to touch on such a nice point. She passed it off with a great deal of goodness; and, recovering myself, I continued to acquaint her of the reasons of my return, as well as how I was taken by Hamet the first time, which she had not been acquainted with before; and lastly, how I met with the same Hamet again, killed him, and by that means came into that misfortune. "I called it then a misfortune!" said I, "but look upon it now to be one of my greatest happinesses; since, by that occasion, I have the honour of seeing your highness in that dignity of which you are the most worthy of any one in all the Ottoman empire." She seemed to be in admiration at the course of my life, and added—"I think, Signor, you said you were married; is your spouse with you?" "No, Madam," said I: "alas! she is dead, and all my children; and I am going to retire, and lead a private life in my native country." With these and other discourses we passed the greatest part of the day, when she bid

me go back to the ship in public, attended with all the marks of her high favour; but she said she would send for me privately in the evening—"For," added she, "I have a thousand other things to ask you." Accordingly, I was introduced privately into the seraglio; which she, being Sultaness Regent, could easily do. There she entirely laid aside her grandeur. We talked all former passages over again, and with the freedom of friends and old acquaintances. In our conversation, I found she was a woman of prodigious depth of judgment, as indeed her wading through so many difficulties, attending the inconstancy of the Ottoman court, particularly the Regency, evidently showed. I made bold to ask her, how she arrived at that dignity, though she was the only person in the world that deserved it; and took the liberty to say in a familiar way, that I believed her highness was now sensible of the service I did her, in refusing to comply with her former demands, since fate had reserved her to be the greatest Empress in the word, not the consort of a wandering slave. Had I not been entirely assured of her goodness, I should not have dared to touch on that head. She blushed with a little confusion at first, but putting it off with a grave air—"Grandeur," says she, "does not always make people happy. Ten thousand cares attend

a crown; but the indifference I have for all things makes mine sit easier than it might have done otherwise. It is true," continued she, "that young people very seldom see their own good, and oftentimes run into such errors, by the violence of their passions, as not only to deprive them of greater blessings, but render their misfortunes irretrievable. Some time after you were gone, my father the grand bassa was accused, by some underhand enemies, of mal-administration—a thing too frequent in our court—and privately condemned to be strangled. But, having some trusty friends at the Porte, he had notice of it before the orders came: he immediately departed from Grand Cairo, and took a roundabout way towards Constantinople, to prevent, as the way is, the execution of them. He sent me before to prepare matters, and to intercede with the young Sultan, my late deceased lord, for his life, leaving word where I might let him know of the success of my intercession. I presented myself before the Sultan with that modest assurance, which my innocence, my youth, and grief for my father's danger, gave me. I fell down on my knees, and, with a flood of tears, begged my father's life. The Sultan looked at me with some amazement; and, whatever it was he saw in my face, not only granted my request, and confirmed my

father in his former post, but made a profession of love to my person, and even continued it with more constancy than I thought a Grand Sultan capable of, having so many exquisite beauties to divert him, as they generally have. I consented, to save my father's life; and, whether the indifferency I had for all men made him more eager, I cannot tell, but I found I was the chief in his favour. He had some other mistresses now and then, of whom he was very fond; but, never teasing him, nor fretting myself about it, I easily found I continued to have the solid part of his friendship; and, bringing him the first male child, the present Emperor, I became chief Sultaness; and, by his death, and the minority of my son, am now Regent, by which I am capable of rendering you all the service the Ottoman empire can perform, which I esteem one of the happiest events of my life." I returned her the most profound bow, and humble thanks a heart full of the most lively sense of gratitude could profess. She offered me the first post of the Ottoman empire, if I would but become a Mussulman, or only so in appearance. "Or if," said she, "you had rather be nigh me, you shall be the chief officer of my household. I have had assurance enough," added she, "that neither your inclinations nor your principles can be forced;

neither will I endeavour to do it, but leave you as much at your liberty as your generous master did when he bought you of Hamet." I expressed all the grateful acknowledgments possible for so generous an offer; but assured her, with an air that even expressed sorrow for the refusal, that I lay under religious obligations, which bound me indispensably to return into my own country. She was become now as much mistress of her inclinations, as she had acquired prudence and experience by the long command she had over her husband's heart and the whole Ottoman empire. So, after a month's stay, she let me go, with all the marks of honour her dignity would suffer her to express. She would have punished the persons that took us, but I interceded for them. Monsieur Godart, who was well rewarded for the loss of his time and confinement, can testify the truth of this history. The last words she said to me were, to bid me remember, that a Turk and a woman were capable of generous gratitude and honour, as well as Christians. So we set sail for Venice.

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we very rationally supposed it was Favilla who had set the assassins on, but we knew her to be so powerful with the senators, that there was no hopes of justice. While I was recovering, I was told there was a lady, with two waiting-women, desired to see me on very earnest business, if it would not be incommodious to me. (Monsieur Godart would not stir from my bedside, for fear of accidents.) Who should this be but Favilla, who came all in mourning for my misfortune! I pretended to be a dying man, and took the liberty of telling her of her way of living, to what a dismal pass her passions had brought her: in fine, I said so much, and begged her, by all that was dear to her, to consider her state, that, bursting into a flood of tears, she promised me, if I died, she would become a penitent nun. I effected so much by letters afterwards, that, though I recovered, she performed her promise.

The Bolognian lady had heard of my misfortune; and, by a goodness peculiar to the tender sex, particularly with regard to strangers, she sent often to know how I did, with presents of the richest cordials that could be got in Venice. Finding my illness continued longer than was expected, she sent me word, that though it was not so decent for her to make the first visit, she had heard so much of my adventures, as very much raised her

curiosity to hear them from my own mouth, when I was capable of conversation without its doing me any prejudice. I had informed myself of her character from very good hands; so that I was very curious to converse with a person of those incomparable talents I heard she was mistress of. She was the only woman, next to Isyphena, and the great bassa's daughter, I ever much liked in my life. To sum up all in short, she came several times to see me, insomuch that we contracted the most virtuous friendship, by our mutual inclination to learning and the sympathy of our tempers, that ever subsisted between two persons of different sexes. It was on her account I resolved to settle at Bologna; and having some knowledge in nature and physic, I took on me that character, to be the oftener in her company without scandal. We were neither of us inclined to marry. As she is one of the most virtuous women living, and I am pretty much advanced in years, being both entirely masters of ourselves, we thought our innocent friendship could be offensive to no one. What has passed since I came to this town, I do not doubt but your Reverences are apprised of.

This is the true and full account of my life hitherto. Whatever is blameable in it, I hope your Reverences will pardon, as I submit it entirely to your judgment.

[*Secretary.* As I had the honour to inform you before, we inquired into all these facts, which he said happened to him in the company of Monsieur Godart; which finding to be true, we judged the rest might be so. We asked him if he would conduct some of our missionaries to that strange country he had mentioned; he told us he would. But, not willing to trust him entirely, as not knowing what he might do with them when he had them in unknown countries, we thought fit to give him his liberty first to go where he would, even out of Italy, with assurances, if he came back of his own accord, we would send missionaries along with him. He went to Venice and Genoa about his concerns, and is now come back, and with us; so that we believe the man to be really what he professes himself to be.]

Finis.

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